

FAITH.

HOPE.

A Sermon preached  
the 30. of January  
last at Bletsoe, before the  
Lord Saint-Iohn and  
others,

Concerning the doctrine of the  
Sacrament of Christs  
body and blood,

Wherein the truth is confirmed,  
and the errors thereof confuted,  
by Edward Bulkley Doctor  
of Divinitie.

Prou. 14. 6. The scorner seeketh wisdom, and  
findeth it not: but knowledge is easie to  
him that will vnderstand.

L O N D O N.

Printed by Iohn Wolfe  
for George Bishop.

1. 9. 1586. 112/10.

CHARITY.







TO THE RIGHT  
honorable, and my very good  
*Lord and Lady : Iohn Lord Saint*  
*Iohn, Baron of Bletsfor,* and the Ladie  
Catherin his wife, grace, mercie, and peace  
from God our father, and Iesus  
Christ our Saniour.



That wise Philosopher  
Plato in an Epistle to  
Dyonisius King of  
Sicile, hath a wise

Pag. 671.

saying, *μεγίστη δὲ φυλα-*  
*κὴ τὸ μὴ χαρῆον, ἀλλ' ἐκ-*  
*μαρδαίειν.* That is: It

is great safetie not to write, but to  
learne. for those that publish things  
in writing to the view of all, do make  
themselves subiect to the sharpe cen-  
sures of many. Of whom, some will  
finde fault with the matter, and some  
with the manner of deliuering the

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same. And surely I suppose, there was neuer age more fertile then this, in bringing forth malicious mormouses, that are more ready to carpe & reprehend the well doings of others, then any wayes to doe good themselves, Yea there be many which by finding fault with other mens good and profitable labors, seeke to procure to themselves an opinion and fame of fine wittes, and singuler learning. Therefore for that I haue bene unwilling to be bitten with such Theons teeth, and considering both the great abundance of booke, whereof in my iudgement a great number might wel be spared, and the plenty of learned writers, which this learned age doth yelde, I not being ignorant of the measure of mine owne foote, but wel discerning my smal myte, from other mens great and many talentes, haue thought good to follow Platoes safe counsaile, in being rather a learner, then a writer. Insomuch that hitherto I neuer published any thing in print, but one other sermon preached about 14. or 15. yeares past at Paules crosse,

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croffe, the which, that reuerend, godly, & learned man of blessed memory M. Thomas Leauer, not onely desired me, but vpon my refusall and deniall vehemently adiured and charged me in the name of God for to penne and to print. But that simple & short sermon was so handled in printing, aboue 60. foule faultes being committed in it (such is the great and intolerable negligence of some printers, which deserueth sharpe punishment) that I haue bene euer since more moued to continue Platoes safe course of not writing, but learning. Notwithstanding whereas of late it pleased your Lordshippe to request me to preach at the ministration of the holy communion in your Church (although you haue there placed a man indewed with good giftes, who both is well able, and also diligently doth discharge that deuty) the which whē I had performed in such sort as God by his spirite inabled me, it pleased your Ladyship to conceiue so good liking of it, that first you sent, and after your selfe spake vnto me to giue you the



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same in writing, not onely for your  
own vse & instruction, but also for the  
reformation (if it might please god to  
giue good successe thereunto) of the  
vnfound iudgement of some, whose  
well doing you greatly tender. The  
which your godly request, tending to  
so godly an end, when I could with  
safety neither of conscience, nor duty  
denie: I haue labored (although more  
willing to preach sixe sermons, then  
penne one) to satisfie your desire. And  
for that there were others also at the  
same time, which moued me to the  
same effect as your Ladiship did, and  
were desirous to haue copies thereof,  
whom without my euer great trou-  
ble I could not content: I haue by  
these causes bin vrged, and by some  
men perswaded, to let it passe in print  
Hoping that as it liked your Honors,  
and the other godly hearers, who ac-  
knowledged that they were greatly  
edified & confirmed in the true do-  
ctrine therein contained, by hearing  
of it: so by the reading of it, some may  
be more established in the truth, and  
others if they will lay away preiudi-  
cate

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cate opinion, and wilful affection: & according to the old law of the Athenians will equally and indifferently heare both parties may be reformed by it. But it is very miserable and lamentable to see, how stubbornly manie stand against the truth, and euen wilfullie shut their eies from beholding the cleare light thereof. Soe that they will neither heare the word of God preached, nor reade godly and learned bookes published for their instruction. Wherein they follow the steps of their forefathers, who refused to hearken, turned their backes, and stopped their eares that they might not heare, and hardened their hearts as an adamant, that they might not heare the lawe and the words which the Lord of hostes sent in his spirite by the hands of the former Prophets. Therefore great wrath hath comen from the Lord of hostes. But of these men I will not further at this present speake, onely I beseech God open their eyes, that they may see the miserable estate wherein they stand, and that at the length they may

Aeschines cont.  
κλινσ.

Zachar. 7. 11.

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Acts 16.

turne from darknesse to light, from the power of Satan vnto God, that they may receiue inheritance among those that be sanctified by faith in Iesus Christ. And, to the end that this simple sermon may be a better meane and instrument for the instructing of such as be simply ignorant, and not wilfully peruerse & obstinate, I haue enlarged the same more in penning, then I did in preaching. And haue added some discourses, and sundrie testimonies of auncient fathers, with places of popish and Ethnisch writers which in preaching, partly the shortnesse of time would not permit me to utter, & partly of purpose I did omit. This sermon I haue neither in preaching, nor penning sought to beutifie with ornaments of words and eloquence, which in these diuine & heauenly matters is not so needfull: but haue thought it sufficient for me, to deliuer and set forth the plaine truth, in a plaine and simple phrase, being more desirous, that it may lighten the minds, and instruct the hearts of the hearers and readers of it, with sound doctrine



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doctrine, and substance of matter,  
then tickle and delite their eares with  
a vaine sound, or glittering shewe of  
wordes. The which simple sermon  
such as it is, for as much as your lord-  
ship requested me to preach it, and  
your Ladyship moued me to write it:  
I haue thought it most meete, to offer  
and present it vnto your Honors, as a  
true testimonie and token of my lo-  
uing and dewtiful mind towards you  
for your great fauour shewed me, and  
sundrie benefits bestowed vpon me.  
And I humbly beseech your Honors,  
that if you haue found and felt in-  
crease of knowledge in Gods holie  
truth, and of true comfort, by hea-  
ring this & such other sermons prea-  
ched, as I am assured you haue, that  
then you would daily more and more  
increase & go forward in the loue of  
the preaching of Gods word, and to  
imitate that noble example of that  
noble man of Aethiopia, who both Aa. 8. 22.  
read (& that in his charret, traauiling  
by the way,) the Prophet Isaias, and  
also heard Philip expound the same.  
Euen so that your Honors may daily

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Rom. 10. 14.

more & more grow in the true knowledge, feare, and obedience of God, Wherein true Nobilitie doth chiefly consist, not onely daily and reuerently reade the word of God your selues: but also diligently heare faithfull Philips, that is, godly and learned ministers truely expound and preach the same. Which is molt needfull for you. For as that noble mā profited by reading, but was conuerted vnto Christ by Philips preaching: so it is chiefly the preaching of the Gospel, which winneth vs vnto Christ, planteth faith, & worketh repentance in vs, and directeth & stirreth vs vp to walke warely & vprightly before the Lord our god. For as spice when it is brused, is of more force to season, & meat when it is chewed is more meete to nourish vs: Euen so the word of god, when it is by exposition as it were brused, chewed & applyed vnto vs, is of more power to season the corrupt humors that be in vs, & effectually to feed vs, that we may liue in holines & righteousness vnto God: for want & cōtempt of the preaching of Christs gospel, it is lame.  
table

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table to see how many fearfully fall away from the grace of god. Therefore that your Honors may not only constantly continue, but also daily increase in the true worship and feare of God, loue earnestly the preaching of gods word, let it be dearer vnto you than thousands of gold and syluer, sweeter than hony, & the hony comb, & hunger after it as your daily food: esteeme it for that pretious pearle which ought to be more dear vnto you, than al these earthly and transitorie things of the world. for all flesh is grasse, and al the glorie thereof, is as the flower of the felde, which soone fadeth and falleth away: but the word of our God abideth for euer, and shall make vs stand & flourish for euer in gods kingdom, if faithfully in our heartes we beleue it, and obediently in our liues and conuersation follow it.

Math. 13. 45.

Isai. 40.

Thus assuring my self that your Honors will take in good part this my bolde aduenture in presenting this small mite and poore gift vnto you: I will forbear from further troubling you: besecching God the father of mercie so to worke by his holy spirit  
in



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Colos. I. 9.

you, that you may be filled with the  
knowledge of his wil in al wisedome,  
and spirituall vnderstanding, that yee  
may walke worthy of the Lord, plea-  
sing him in all things, being fruitfull  
in all good workes and increasing in  
the knowledge of God. &c.

At my house in VWoodhall the  
18. of Februarie.

1586.

*Your Honors most*

humble in Christ Iesus to  
commaund *Edward Bulkley.*





*A Sermon preached by*  
**Edward Bulkley Doctor of**  
**Diuinitie at Bletsoe the 30. day of**  
*Ianuarie 1585. vpon the doctrine*  
**of the Sacrament of the body**  
**and blood of Iesus Christ.**

Matth. 26. 26. As they did eate, Iesus tooke breade,  
and when he had blessed, he brake it, and gaue  
it to his disciples, and said: take ye, eate ye, this  
is my body. Also he tooke the cuppe, and when  
he had giuen thanks, he gaue to them, saying,  
drinke ye all of this, for this is my blood of the  
new testament, which is shed for many for the  
forgiuenes of sinnes. I say vnto you that I will  
not drinke henceforth of this fruite of the vine  
vntill that day, when I shall drinke it new with  
you in my Fathers kingdome. And when they  
had song a psalme, they went out into the mount  
of Oliues.

**W**hen the time did now  
drawe neare, that our Ephes 5. 2.  
Saviour Christ was to  
offer that sweete smel-  
ling sacrifice and oblati-  
on of himselfe vpon the  
Altar of the crosse for our redemption &  
recon.

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1. Cor. 11. 25, 26.

Matth. 5. 17.

reconciliation : it seemed good to his  
 heauenly wisdom to ordaine this Sa-  
 crament to be a perpetuall memoriall,  
 remembrance and pledge vnto vs of his  
 death and passion vntill his coming a-  
 gaine. And because the law did require  
 the Paschal lamb at that time to be ea-  
 ten, he coming not to breake, but to  
 fulfill the lawe, that he might discharge  
 all our breaking of the law, did first with  
 his disciples according to the law eat the  
 pascouer, and so did put an end vnto the  
 same, and then did institute this his sup-  
 per to succeed in his Church for ever in  
 the place thereof. That as he had or-  
 dayned baptism to succeed in the roome  
 of Circumcision, so he would haue this  
 Sacrament to succeed in the place of the  
 Paschal Lambe : and as they had bene  
 Sacraments and seales of the olde Tes-  
 tament before his coming in the flesh :  
 so these might be after his coming sa-  
 craments and seales of the new Testa-  
 ment and covenant whereof we reade  
 Hieremie. 31. 31. and Hebrwes 8. 8.  
 Therefore the Euangelist in the first  
 words of my text saith, As they did eat,  
 Meaning that when they had eaten the  
 Paschal



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Waschall Lambe, then they did receiue  
and eate this his holie supper. Where  
upon I may gather this, that it is not so  
vnlawfull (as some thinke) after the fa-  
sting and eating of some thing, to eate  
this blessed Sacrament. The which I  
speake not so: that I would haue men  
eate and drinke and fill their bellies, be-  
fore they come to this holy supper, which  
with al reuerence and sobrietie ought in  
Gods feare to be receiued: but to take a-  
way the superstition of some, who think  
that if they (being in neuer such infirmi-  
tie and weaknes) do fast neuer so little,  
they be thereby vnmeete and vnwo:thy  
to receiue this holy mysterie, and there-  
upon abstaine from it. But if we did  
iudge rightly, we should think, that not  
the receiuing into vs of a little of Gods  
creatures soberly with thankesgiuing, &  
that vpon infirmitie, doth make vs vn-  
meete communicants: but those things  
that come out of vs, euen out of our  
hearts, as euill thoughts, murders, a-  
dulteries, fornications, thestes, falle te-  
stimonies, flanders are the things that  
defile vs, and make vs more loathsome  
vnto Gods maiestie, than any leprosie  
vnto

Math. 23. 19.

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unto men. These thinges make vs un-  
 meete gettes for such a celestiaall banquet,  
 and unworthy receivers of this blessed  
 Sacrament of Christs body and blood.  
 Well saith Chrysostome: *Non enim co-*  
*medisse confusionem nobis affert, sed mali*  
*quippiam egisse.* .i. Not to eat, but to com-  
 mit any wickednesse bringeth shame  
 unto vs. Therefore I exhort you to ab-  
 steine from these and all other such fil-  
 thie sinnes, and to come with cleare con-  
 sciences and good hearts to this holy ta-  
 ble. And as touching meats, I wish men  
 to refraine from them, when they come  
 to communicate on this sacrament, un-  
 lesse it be for some great infirmitie & ne-  
 cessitie &c. Now it followeth.

Iesus tooke bread &c. Here the E-  
 uangelist sheweth two causes of this sa-  
 crament, the efficient & material cause.  
 The efficient cause is Iesus Christ the  
 sonne of God, who is the lambe of God  
 that taketh away the sins of the worlde,  
 who hath made peace betweene God  
 and vs by the blood of his Crosse, & hath  
 reconciled vs in the bodie of his flesh  
 through death, who hath redeemed vs  
 from our vaine conversation received  
 by

In Genes. hom.  
 10.

John 1. 29.

Collos. 1. 20.

1. pet. 1. 18.

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by the traditions of our fathers, neither with gold nor silver, but with his owne precious blood, who hath loved vs, hath washed away our sinnes in his blood, & Apocal. 1. 9. made vs kings and priests vnto his father, euen this Jesus our only Saviour & redeemer, hath ordained this holy sacramēt for vs & left it vnto vs, in remēbrāce of his death, & for a gage of our saluation purchased thereby. Wherefore if Jesus Christ and our saluation procured by him, be deare and precious vnto vs: then also this sacrament, which he hath deliuered vnto vs, and instituted for vs, to confirme our faith in him, ought to be deare and precious vnto vs. Wherefore we should be very carefull, that neither negligently we absent our selues from it, nor vnreuerently come vnto it, nor that we make not small account of it: for if we vse to make great account euen of small things, which our deare friends leaue vs at the houre of their death, in remembrance of them: How much more account ought we to make of this sacrament, how small soeuer it seeme to the outward eye of flesh & blood, seeing that our deare redeemer Jesus Christ, euen



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as it were at the houre of his death be-  
 queathed and committed it vnto vs, and  
 hath left to be a necessary foode vnto our  
 soules, that thereby we may dayly more  
 and more grow vp in him. But hereof  
 I shall haue occasion hereafter further  
 to speake, when I shall intreat of our  
 befo preparation in comming to receiue  
 this holy Sacrament. The second cause  
 touched in these words which is the ma-  
 teriall: is bread, and wine, as after fol-  
 loweth, which be the outward matter  
 and elements of this sacrament, and be  
 holy signes of Christs blessed body of-  
 fered, and of his precious bloodshed for vs.  
 And here that we may the better know  
 the true nature and ble of sacraments,  
 we are to vnderstand that God in offer-  
 ring to vs our saluation purchased by  
 Iesus Christ, vseth two things, y one is  
 his words: wherein be contained his  
 sweete and precious promises of mercie  
 grounded & founded vpon Iesus Christ:  
 the other is externall signes which we  
 call sacraments, & be added to the word,  
 for seales to seale & to confirme vnto our  
 consciences the promises of the word, &  
 euen to set that befoze our eyes which  
 the

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the promises of gods word do sound into our eares: for we are to marke this, that both the promises of the word, and also the sacraments lead vs to one selfe same thing, that is to Iesus Christ, in him only to seeke our saluation. for as the word doth this as appeareth by those places before alledged out of Iohn, 1.29. Col. 1.20. 1. Pet. 1.18. Apocal. 1.5. and infinite such other: euen so do the sacraments lead vs as it were by the hand vnto the same, & linely set the same before our eyes. As for example: baptism doth teach vs to the eye, that euen as water walsheth away the vncleanesse of our bodies: so Christs pretious blood which hee shed for vs cleanseth vs from the filthinesse and guiltines of our sins. And this sacrament of Christs supper teacheth and assureth vs, that euen as bread and wine feede, nourish, strengthē & comfort mans hart: so also Christ Iesus who offered his body and shed his blood once for al & euen for vs, feedeth, nourisheth, strengthneth, & comforteth our feeble sinful soules vnto eternal life. And these two things, his word, & outward sacraments, God hath from the beginning vsed, therby to offer

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our saluation to vs, & to assure vs of his fauour. When God had created Adam & Eue, and placed them in Paradise, he did not onely by word teach and admonish them to serue and honour him their creator, but also he did set the tree of life in Paradise, which should set before their eyes, & effectually teach them to imploy that life which they had receiued of God to Gods glorie. When God had brought that fearefull flood vpon the world, for the horrible corruption & wickednesse thereof, and did in meritis determine neuer in like manner to destroy it so againe, he did not onely assure vs therof by his word and promise: but also the more to confirme it vnto vs, did set his bow in the clouds, that as often as we behold the same, we should be assured of the performance of gods promise, as euen to this day appeareth. When it pleased God to accept Abraham and his seed to mercy, he did not onely signifie the same to Abraham by making his covenant with him, that he would be his God, and the God of his seed, and that in his seed all nations of the earth should be blessed: but also he gave

vnto

Gen. 9. 11.

Gen. 17.



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unto him the sacramēt of Circumcision,  
to be a seale of this his couenant, to as-  
sure them that by that blessed seed Iesus  
Christ, he would circumsise the fore-  
skins of their hearts, and cut away all  
their uncleannes. And when God as  
it were renewed this couenāt to the Is-  
raelites when he brought them out of  
Egypt, he did not onely giue his Law  
unto them, wherein his couenant was  
conteyned: but also ordeyned the pasce-  
uer, and many other sacrifices to con-  
firm the same unto them, in being ho-  
ly figures and signes of Iesus Christ to  
come, upon whom the couenant was  
grounded. Euen so to confirme the new  
testament and couenant made with vs,  
wherof I made mention befoze: (which  
is the same in substance with the olde:  
but called new, because it is renewed  
unto vs in Iesus Christ renewed, & ador-  
ned with greater graces of Gods spirit)  
Christ hath ordeined sacramēts in num-  
ber (as S. Augustine affirmeth) fewest,  
in obseruation easiest, in signification  
most excellent, that is, Baptisme & his  
holy Supper. And therefore our Savi-  
our Christ speaking of the cuppe (as S.

Hierom. 31. 34.  
Heb. 8. 8.

August. Epist.  
ad Iannar. 116.

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1. Cor. ix. 25.

Luke and S. Paul report his words) saith. This cup is the new testament in my blood, that is to say a sacrament and seale of the new testament and covenant of God confirmed vnto vs in his blood. And this manner of teaching and deli- uering of things by these two kinds of things, words obiected to the eares, and outward signes to the eyes, it seemeth that we by the instinct of nature, or ra- ther of God, haue in like sort receiued. for in conueighing of things from one to an other we obserue the same order. As if a man make conuenance of lands or goods, he doth it by words and externall signes. If it be by words committed to writing for continuance, we vse to those writings wherein be contained grants & covenants to put seales, which serue for the further ratifying & confirming of them. If a man take possession of a peece of ground, he doth it not only by uttering certaine words, but for further confir- mation thereof, he diggeth by, and fa- keth a clod or peece of earth in his hand. If a man make a promise to do this or that, he doth it not onely by words and speech, but for ratifying thereof giveth  
his

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his hand. When a King or Quene take  
 vpon them the gouernement of a king-  
 dome, they do it not onely by certaine  
 words, but also they haue a crowne set  
 vpon their head and a septer put in their  
 hand, which be outward signes and to-  
 kens of that dignitie & dominion which  
 they receiue. And thus commonly wee  
 deale in all other matters. Whereby  
 we see and plainly perceiue, that our  
 gracious God, hauing in mercy respect  
 to our infirmitie, & as it were humbling  
 himself to our capacity, doth vse the like  
 meanes in offering to vs our saluation in  
 Iesus Christ, that we vse in these earth-  
 ly matters and affaires, that is to wit,  
 his word wherein be contained his sweet  
 promises of mercy, that he will be our  
 God, and we his people, that he will be  
 mercifull to our iniquities, & neuer re-  
 member our sins any more: & sacraments  
 which being outward signes & elements  
 he doth annex vnto his word, to seale  
 those promises & the more effectually to  
 confirme them vnto our consciences.  
 Whereby as I said we may learn the true  
 nature and vse of Sacraments, which  
 is to seale & confirme gods promises vnto

2. Cor. 6. 16.

Heb. 8. 10. 12.



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to vs, thereby to strengthen our faith in them, and to be gages and pledges to vs of our saluation in Christ Iesus. For this cause it is said that Iesus tooke bread. It now followeth: And when he had blessed &c. The papists by blessing vnderstand consecrating, and by consecration they meane a conuerting by the speaking of certeine wordes, of one thing into another. But this is not true consecration, but rather a magicall incantation. neyther can they shewe any good Latine word, that euer vled this Latine word *Consecrare*, in such sense: but it signifieth to dedicate a thing to a holy vse. And so we do consecrate the sacrament, when by preaching gods word, rehearsing the institution of Iesus Christ, and calling vpon God by prayer, we do take the bread & wine from a common vse, to be a sacrament of Christs bodie and blood giuen for vs, to be a seale of Gods promises, and a pledge of our saluation in Christ Iesus. This is our consecration which is true consecration: as for their secret whispering of certain wordes to turne one thing into another, we will none of it, we are content they vse

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ble it, which is more meete for wicked  
 conuersers, then godly Christians: But  
 in this place by blessing is ment nothing  
 els but thanksgiuing, as most plainelie  
 appeareth in the next verse: for whereas  
 it is said that Christ taking the bread  
 did blesse, in the verse following it is said  
 that he taking the cuppe gaue thanks.  
 And whereas S. Matthewe & S. Marke  
 say, that he taking the bread blessed: S.  
 Luke and S. Paul say that he gaue  
 thanks. Wherby it most plainly appea-  
 reth that blessing and thanksgiuing is al  
 one: the which also is euident by that  
 saying of S. Paul, when thou blessest  
 in the spirit, how shall he that occupieth  
 the roome of the vnlearned, say Amen at  
 thy giuing of thanks, seeing he knoweth  
 not what thou saiest: heere it is most  
 plaine, that which S. Paul in the for-  
 mer part calleth blessing, in the latter he  
 calleth thanksgiuing. So that our sau-  
 our Christ, when he blessed, gaue thanks  
 to his heavenly father. And as our Sa-  
 uour did neuer fast any of Gods crea-  
 tures, but alwayes (as the Gospel shew-  
 eth) he gaue thanks to God his father, to  
 teach vs that we should walke in his

Matth. 26. 26.  
 Mark. 11. 22.  
 Luk. 22. 19.  
 1. Cor. 11. 24.

1. Cor. 14. 16.

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steps, and whensoever we receiue or in-  
 ioy any of Gods benefites, alwaies to  
 giue God thanks for them, from whose  
 hand & gracious goodnes we do receiue  
 them: so here at this time no doubt but  
 our saviour Christ had a further respect,  
 & giueth thāks to his father, for his great  
 & infinite mercy to mankind, & for that  
 great & wonderful work of our redemp-  
 tion which he was then ready to accom-  
 plish. Whereby we haue in like manner  
 to learne, that as we ought to giue God  
 most hearty thanks for all good giftes  
 which he giueth vs, & al benefites that he  
 bestoweth vpon vs: so when we come to  
 this holy Supper of Iesus Christ, wee  
 ought to consider on y one side our owne  
 mysery by sinne, how that we be of our  
 selues childre of wrath, enemies of gods  
 grace, vnprofitable seruants, yea & pro-  
 digall children, which are not worthe  
 to be called or counted Gods children: &  
 on the other side gods great and infinite  
 mercy, who spared not his owne deare  
 sonne but gaue him for vs to redēme vs  
 and reconcile vs to his mercy, and to be  
 a spiritual foode to nourish vs to eternall  
 life. Of these inestimable mercies wee  
 ought



# A SERMON

ought most specially when we come to  
this holy table to bee mindfull and to  
giue God most hartly thanks for them.  
Not onely in sounding forth the praises  
of God with our tongues, but also in in-  
denoring carefully to yeld holy obedi-  
ence to God in our liues. And for this  
cause the godly fathers called this sacra-  
ment *Eucharistia* which doth signifie  
thanks giuing, for that it being a pledge  
of our redemption & saluation by Iesus  
Christ, we should when we receiue it,  
giue thanks vnto god for the same. The  
which I beseech you as at all times, so  
specially when yee come to this holy mi-  
stery diligētly for to do, The old Persi-  
ans condemned no sin more greatly, nor  
punished none more seuerely, then un-  
thankfulness. If therefore we be not sin-  
cerely thākfūl to God for his great mer-  
cies powred vpon vs by Iesus Christ, we  
shal not escape his fearefull and terrible  
plagues. It followeth. He brake it, and  
gaue it to his disciples &c. The brea-  
king of the bread doth set forth vnto vs  
the breaking of Christs body, & the pow-  
ring of the wine the shedding of his blood  
vpon the crosse for vs, for this sacrament  
is

Xenoph. lib. 1  
xviii. ma. Senas.

# A S E R M O N.

is as it were a glasse for vs to beholde  
 Christ crucified in, & hereunto we must  
 apply all the holy actions bled in the ad-  
 ministration thereof. So the giuing of  
 the bread and wine representeth vnto vs  
 the giuing of Iesus Christ for vs, once  
 vpon the crosse for our redemption, and  
 dayly to be a spiritual food to nourish vs  
 to eternall life. The receiuing also of  
 the bread and wine into our bodies doth  
 signifie & shew vnto vs our inward re-  
 ceiuing of Iesus Christ into our hearts  
 by faith, by the which he dwelleth in vs  
 as the Apostle saith, & we be made flesh  
 of his flesh, and bone of his bones. Howe-  
 ouer Christ did breake the bread, not to  
 eat it all himselfe as masse priests do, nor  
 to offer one part for the soules in heauen  
 an other for them that be aline, and the  
 thirde for the soules in purgatoꝝ as it is  
 also their vse, but to distribute it to his  
 disciples, that they might take and eate  
 it. And therefore my text saith, he brake  
 it and gaue it to his disciples saying take  
 ye, eate ye, this is my body. Wherein  
 we are to note that he saith not, looke  
 vpon it, kneele and knock vnto it, and  
 worship it, but he saith, Take ye, eat ye,  
 promi-

Ephes. 3. 17.

5. 30.

Durand lib.  
 4. cap. 53.

# A SERMON.

promising then it shalbe his body vnto  
 them: so that here is a commaundemēt,  
 and also a promise. The commaunde-  
 ment in these wordes: take ye, eate ye:  
 the promise in these, This is my bodie,  
 wherefoze if we loke to be partakers of  
 the promise, we must yeeld obedience to  
 the commaundemēt, & which if we refuse  
 to doe, we cannot loke to be partakers  
 of & promise. As for example, God saith, psal. 50. 15.  
 call vpon me in the day of thy trouble,  
 and I will deliuer thee: if we obey the  
 commaundement, and call vpon God in  
 the time of our trouble, we may be as-  
 sured of the performance of the promise  
 that God will deliuer vs, then and in  
 that sort, as he knoweth to be best for  
 vs, for our God is not more liberall in  
 promising, then he is most faithfull in  
 performing. But if we doe not in our  
 trouble call vpon God, we cannot loke  
 that he should deliuer vs. Euen so here  
 if we obey not Christs commaunde-  
 ment, and do not take and eate it, but  
 loke, kneele & adoze it, we cannot loke  
 that it shalbe Christs body vnto vs: for  
 it is not further a sacrament to vs, then  
 we according to our sauiours institution



In M. Philpotts  
examinations.

A SERMON.

Do take and eate it. No saith W. Boner?  
I wil easily confute that: is not a capon  
a capon vnlesse I eat it: even so saith he,  
it is a sacrament and Chrysts bodie al-  
though we doe not receiue it. I answere  
that W. Boner had as it appeared by his  
fat face, greasse belly, & by his foolish rea-  
soning better skil in a fat capon, then in  
the doctrine of diuinity, and namely of  
this sacrament: for a capon being a na-  
tural thing, is a capon, as bread is bread  
and wine is wine although they be not  
receiued: but a sacrament being a thing  
not of nature, but by grace, is not fur-  
ther a sacrament, then it is ioyned to  
Gods promise and institution, & applied  
to that vse whereunto it was ordayned.  
The water which flowed in the wilder-  
nes out of the rocke was a sacrament of  
Jesus Chyist to the Israelits which  
drank of it, as Saint Paul sheweth; but  
whereas not onely the Israelits, but al-  
so their cattel did drinke of the same wa-  
ter, was it a sacrament to the cattel? No.  
If one should take the water wherein a  
child hath bene baptised, and apply it to  
some common prophane vse, is it then a  
sacra

1. Cor. 10. 4.

## A SERMON.

sacrament: No. It is not a sacrament fur-  
 ther then it is ioyned to Christs institu-  
 tion and one baptised in it. Euen so the  
 bread and wine is no further a Sacra-  
 ment, then according to Christs institu-  
 tion and commandement it is taken &  
 eaten. Wherefoze to the Papists in their  
 private masses not taking & eating it ac-  
 cording to Christs commandement, but  
 gaping & kneeling to it, & worshipping it,  
 which he hath neuer commanded, nei- Hierem. 7. 31  
 ther euer came into his heart as the pro-  
 phet speaketh, it is not Christs body, but  
 they commit most abominable Idola-  
 tris, in giuing that worship to the crea-  
 ture which is due to Christ the Creator  
 who is blessed for euer. But further of  
 this their Idolatrous adozation, I will  
 not now intreat: but come to that which  
 followeth. This is my body. in expoun-  
 ding of which words many respecting  
 moze the outward sound of the wordes,  
 then considering the simple sense & mea-  
 ning of Iesus Christ, haue bene souly  
 deceiued, and haue hereof gathered  
 sundrie great errors. And euen so the  
 verie Euangelists do shew, that diuers  
 moze regarding the externall sounde of  
 Christs

## A SERMON.

Matth. 16. 6.

12.

Iohn. 2. 19.

Ioh. 3. 3.

Christ's words. then marking his meaning, haue bene greatly deceiued. As when our Saviour Christ warned his disciples to beware of the leauen of the Pharises and Saduces, his Disciples did thinke that he spake of outward breade, whereas his meaning was to admonish them to take heed of the sower corrupt doctrine of the Pharises and Saduces. So when our Saviour said vnto the Iewes, destroy this temple, & in thre dayes I wil raise it vp againe, they thought that Christ had spoken of the materiall temple of Ierusalem, and therefore they said, fortie and six yeares was this Temple a building, and wilt thou raise it vp in thre dayes? But he spake of the temple of his bodie. In like maner when our Saviour Christ said to Nicodemus, except a man be bozn againe he cannot see the kingdome of God. Nicodemus taking it grossly of the outward byrth, sayd: how can a man be bozn that is olde? can he enter into his mothers wombe againe, & be bozne? But Christ spake of spiritual regeneratio wrought by the holy Ghost. Many such other examples might be alledged, but I will content



A SERMON.

content my selfe onely with that one of  
the Capernaits, the cosen germanis, or  
rather deare brethren of our papists. for  
whereas our sauour Christ said: I am <sup>John. 6. 51.</sup> the  
living bread, which came downe from  
heauen: if any man eate of this bread he  
shall liue for euer: and the bread that I  
will giue is my flesh, which I will giue  
for the life of the world. They grossly vn-  
derstanding this of the carnal & external  
eating of Christs flesh, said, how can this  
man giue vs his flesh to eat: and againe  
this is an hard saying: who can heare it:  
But Christ spake spirituallly of the spi-  
rituall and not of carnall eating of his  
flesh, & therefore he saith, it is the spirite  
that quickeneth, the flesh profiteth no-  
thing: the words that I speake vnto you  
are spirit and life. In like manner let vs  
in this matter take diligent heed that by  
too much grating vpon the letter, & re-  
specting the outward sound of words, &  
not considering Christs meaning we be  
not seduced and caried into error, in  
grossely and carnally taking that, which  
Christ our sauour spirituallly & sacra-  
mentally did speak. The counsel of Ter-  
tullian herein is to be regarded and fol-  
lowed,

60.

61.

Aduers. Praxel.

## A SERMON.

loved, who saith: *Malote ad sensum rei quam ad sonū vocaboli exerceas.* I would that thou exercise thy selfe rather to the sense of the matter, thē to the sound of the word. Therefore that we may vnderstand the true sense & meaning of these words, This is my body. We are to consider, that it is no marvell, if our sauiour Christ heare speaking of a Sacrament, do speak sacramentally, and do vse a phrase of speech vsual and common to all Sacraments, that is, to giue the outward signe the name of the thing signified. for whereas a sacrament consisteth of two things, an earthly and an heauēly as Irenæus saith: the outward element, and the thing wherof it is a sacrament, and that there is a similitude & agreēmēt betwēne these two, as namely in this sacramēt: for as bread & wine (as aboue I haue declared) do nourish, strengthen, & comfort mans heart & body: euen so doth Christs body and blood nourish strengthen & comfort the soules of Gods childezen: by reason of this agreement the name of the thing signified being the heauenly, is attributed to the signe being the earthly. And this is done

Lib. 4. cap. 24.

# A S E R M O N.

for god and great reason, that we in receiving this Sacrament should not set & fixe our minds vpon the earthly thing the bread and wine, but thereby be lifted vp to behold the heavenly thing, that is the body & blood of Iesus Christ given for vs. This doctrine the auncient Fathers do most plainly set downe, how straunge soeuer it seems to y<sup>e</sup> fauozers of the rotten & ruinous Religion of Rome.

Augustine writeth thus: *Si enim sacramenta quandam similitudinem* &c. 1. If sacraments had not a certaine similitude and likenesse of those things whereof they be sacraments, they were no sacraments at all. And by reason of this similitude they do often take the names of those things. As therefore after a certaine sort, the sacrament of Christs bodie is Christs bodie and the Sacrament of Christs blood is Christs blood, so the sacrament of faith is faith.

And againe, *Solet autem res qua significat eius rei nomine quam significat nuncupari* &c. The thing that signifieth is wont to be called by y<sup>e</sup> name of y<sup>e</sup> thing which it signifieth, as it is written, the seven eares of corne are seven yeares: for hee

August. Epist. 23.  
ad Bonifacium.

August. Leui.  
quest. 57.



# A S E R M O N.

Genes. 41. 26.

Theodoretus  
dialog. 1.

τὸ συμβόλ.

did not say, they signifie seven yeares?  
 And the seven kine be seven yeares, and  
 many such like. Hence commeth it that  
 was said. The Rock was Christ, for hee  
 said not The Rock doth signifie Christ,  
 but as though it were that, which in  
 truth by substance it was not, but by  
 significatiō. In like manner doth Theo-  
 doretus in his first Dialogue ὁρῶ. ὁ δὲ ἦν  
 σωτὴς ὁ ἡμέτερος &c. Therefore our saviour  
 chaunged the names, & to his bodie hath  
 giue the name of the signe, & to the signe  
 the name of his body. So he that called  
 himself a vine, hath also called the signe  
 his body. Egea. This thou hast spoken  
 truely, but I would learne the cause of  
 this change of the names. ὁρῶ. The scope  
 & end is evident to them that be instruc-  
 ted in diuine matters. for our Lord  
 would that they which be partakers of  
 the diuine misteries, should not set their  
 minds vpon the nature of the things that  
 are seene, but by the chaunge of the  
 names, to beleue the chaunge that  
 is wrought by grace: for he that called  
 his naturall body wheat and breade,  
 and againe called himselfe a vine:  
 the same hath honozed the visible signes  
 with

# A S E R M O N.

with the name and title of his bodie and blood, not chaunging nature, but adding grace vnto nature: hitherto Theodozios. ετιν φύσιν μεταβαλόν.  
 tus. In which words he flatly affirmeth that the name of the thing signified is giuen to the outward visible signe, and sheweth the cause and reason why it is so done. And that it is a vsual and common phrase (as I said before) in al sacraments it is most plaine by many places of the scripture. In Genesis God saith of Circumcision: This is my Couenant. And againe: My Couenant shall be in your flesh. Here Circumcision is called the Couenant, and yet it was not the Couenant: for this was the Couenant, that God would be God to him, and to his seede after him &c. of this Couenant Circumcision was a signe and scale, as in the same place is said: yee shall circuncise the foreskinne of your flesh, and it shall be a signe of the Couenant betweene me and you. This Circumcision which was a sacrament and signe of Gods Couenant, is called the Couenant it selfe, to the end they vsing & rememb'ring it, might be put in minds of Gods Couenant which it signified,

Cap. 17. 10.  
 Hoc est pactum  
 pag. 13. aneum.

Genes. 17. 11.

# A S E R M O N.

Exod. 12. 17.  
Fst enim phase  
(id est transitus)  
domini.

Verf. 18.

Moſe. 4. 8.

sealed, and confirmed vnto them. So the Paschal lambe is called the passeouer in these words: Ye shall eat it in hast, for it is the Lords passeouer. And againe: Choose out and take ye for euery of your households a lambe, and kill the passeouer. So our Saviour Christ also calleth it in this Chapter: I wil keepe the passeouer at thine house with my Disciples. Here ye see that the lambe is called the passeouer: and yet the lambe properly was not the passeouer, for the passeouer, was the passing of the Angel ouer the houses of the Israelits, where the blood of the lambe was sprinkled, when he destroyed the first borne of the Egyptians. Now the Lambe was a sacramēt, holy signe, and pledge of this passeouer and deliuerance, and so consequentlie of that true deliuerance from eternall destruction and damnation by Iesus Christ. The sacrifices in the olde Lawe were called sinnes, because they were offered for sinne: in which sense God by the Prophet saith of the priests, they eat vp the sinnes of my people, meaning the sacrifices which they offered for the sins of the people. So likewise Christ is called



# AN SERMON.

led sinne: He that knew no sinne, was <sup>1. Cor. 5. 21.</sup>  
made sinne for vs, that we should bee  
made the righteousness of God in him.  
The Kocke is called Christ. The Kock  
was Christ saith S. Paul, yet the Kock  
was not properly Christ but a Sacra- <sup>1. Cor. 10. 4.</sup>  
ment of Christ. But to come nearer to  
this matter. Saint Paul saith the bread <sup>1. Cor. 10. 16.</sup>  
which we breake, is it not the commu-  
nion of y body of Christ: in which words  
he meaneth and affirmeth bread to bee  
the communion of the body of Christ.  
And yet properly bread is not the com-  
munion of the body of Christ, but a Sa-  
crament and pledge of that spirituall  
communion which we haue with Christ,  
for as the bread receiued into our bodies  
is ioyned vnto vs, and made ours: so Je-  
sus Christ receiued by faith into our  
soules is made ours: & we haue fellow- <sup>Ephes. 3. 17.</sup>  
ship with him, yea and be made flesh of <sup>1. Iohn. 1. 3.</sup>  
his flesh and bone of his bones. Moreo- <sup>Ephes. 5. 30.</sup>  
uer whereas Christ saith (as S. Paul  
recozdeth) This cuppe is the new Te- <sup>1. Cor. 11. 25.</sup>  
stament in my blood &c. I would aske of  
these men that grate so earnestly vpon  
the letter, and bryge so eagerly to pnto  
the word: whether the cup that is made

# A S E R M O N.

B. Rhenanus in  
Annotat. in Ter-  
tull. de Corona  
militis.

M. Anto. Con-  
stantius fol 2.  
&c. tibi sape.

Hierem. 31. 31.  
Hebr. 8. 10.

either of silver, gold or wood, (for by the way as Bonifacius the martyr some- time said, In old times we had wooden Chalices and golden priests, but in these dayes we haue golden Chalices and wooden priests) be the new Testament? No, no, say they: by the cuppe is ment by a figure, the thing in the cup. Thus they that haue cried out against figures and figuratiue speeches in the sacramēt, and haue scornefully called such as haue vsed them figuratores, are now forced to flie to a figure, to forsake τὸ πῦρ. i. the ex- pressie words, and by the cuppe to vnder- stand the thing contained in the cuppe. But to graunt them this, what is in the cup? wine say we, blood say they. Now to grant them this their owne assertion for disputation sake: I will aske them whether blood be the new Testament? I suppose they cannot with any forehead or face say y blood is the new Testamēt, for what is the new Testament, but the new leage & couenant which God ma- keth with vs in Christ Iesus. as it is set forth in Ieremie and the Epistle to the Hebrewes in these words: This is the Testament that I will make with the house of Israel, after those dayes saith the

# A S E R M O N.

the Lord, I wil put my Lawes in their minde, and in their heart I will write them, and I wilbe their God and they shalbe my people. I wil be merciful vnto their vnrightheousnesse, and I will remember their sinnes and their iniquities no moze. This promise of mercy is the new Testament: And therfoze neither wine noz blood is properly the new Testament, but a Sacrament, a holy signe and seale of the new Testament, confirmed vnto vs in the blood (not of Oxen or Goats) but of Iesus Christ the sonne of God. Whereupon I thus reason with the Papists: as the Cuppe or that in the cuppe, is the new testament, so is the bread the body of Christ: but neither the cupps noz the thing in the cuppe is properly the new Testament, but a holy signe and Sacrament of the new testament: So the bread is not properly the body of Christ, but a holy signe, and pledge of his body offered vpon the crosse for vs. And this phrase of speech in attributing to the Sacrament the name of y<sup>e</sup> thing wherof it is a Sacrament, which seemeth so rough in these fine mens mouthes: both the spirite of God in the holy scriptures, & we in our

C 5

common



## A SERMON.

Genes. 41. 26.

Genes. 40. 11.

16.

2 Cor. 11. 10.

Alluding to the  
pictures which  
hang in my lord  
S. Johns great  
Chamber.

common talke vse to giue too bare & naked signes, which do not exhibite as sacraments do the thing signified, but barely signifie the same. as in the example before alledged by S. Augustine, the seven thinne eares of cozne, and the seven leane kine are said to be seven yeares, when as they did but onely barely signifie the seven yeares of famine which were to come. So also Joseph saith of the three branches of the vine, and of the three white baskets, the three branches be three dayes, and the three white baskets be three dayes: when they did but onely signifie the three dayes, wherein the butler should be restored, and the baker hanged. So S. Paul calleth y<sup>e</sup> wines vails or couering of her head, her power being but a bare signe of her husbandes power ouer her, and many such other examples might be alledged out of y<sup>e</sup> scriptures but these shal suffice. In our common speech we vse to call bare pictures, by the names of those persons whereof they be pictures. So we say this is king Henry the seventh, this is king Henrie the eight, this is Francis the french king, this is the Lord Cromwel, and yet those pictures

# A SERMON.

pictures be not those personages, but only and barely represent them. Now if we be to speak thus of pictures, which be but bare signes of men, and do but only represent the formes & shapen of the. How much more may we so speake of this Sacrament and call it the body and blood of Christ, being not a bare signe & representation thereof, but an instrument of Gods grace whereby the bodie and blood of Christ is truly offered to all, and effectually received of the faithfull children of God, to nourish and comfort their soules. Yea moreover the very prophane Poets haue vsed this phrase of speech, as Virgil saith *fallere dextas* for to breake promise, where by *Dextas* the right hands be meaneth promises made by giuing the right hand. So Homer

Iliad.3.

saith: *κίρπυας δ' ἀνὰ δαυ δειὼν φέρον ὄρνια πῖσα, ἄρνε δ' ὕα καὶ δειὼν εὐφρονα κάρπτον ἀπούσης.*

i. The Herolds brought from the citie the faithfull othes of the gods, two lambs, pleasant wine, the fruite of the earth.

And againe: *ἀτὰρ κίρπυας ἀγαυὴν ὄρνια πῖσα δειὼν σὺν αἶνον.* i. but the gorgeous Harolds brought forth the faithfull othes of the gods. In which places by the faith-

Ibidem post.

full

# A S E R M O N.

ful othes, are ment the lambs and wine which they slew and powzed out in confirmation of those promises, made touching the combate betwene Menelaus and Paris, and so Eustathius understanding it: expounding ὅρνια πρὸς σφάγια, the faithful othes, that is the sacrifices. Where we see that the external sacrifices, the lambs slaine and wine powzed out, to confirme those othes, that they which did not performe them, might be slaine, and their blood & braines powzed out as those lambs and wine were, are called the othes themselves. These places to this end only I alledge to shew vs that it should not seeme so strange a thing, to attribute to the outward signe and Sacrament the name of that thing wherof it is a sacrament, and for the confirming wherof vnto vs it is ordained and vsed. But that this exposition of mine or rather of God himselve, as hath beene proued by many places and reasons out of the scripture, may plainly appeare to agree with y<sup>e</sup> doctrine of the auncient and godly fathers of the Church I will set downe some places out of their booke, to be as witnesses to giue



# A SERMON.

give testimony to the truth of this doctrine. Tertullian saith, Christ professing  
 that he did greatly couet to eat the paffe, Lib. 4. aduers. Marcionem.  
 ouer as his owne (for it were vnmeet  
 that God should couet that which were  
 an others) taking the bread and distribu-  
 ting it to his disciples, made it his bodie  
 saying, this is my bodie, that is to say, a  
 figure of my bodie: but it should be no  
 figure, vnlesse Christs bodie were a true  
 bodie, for a vaine or void thing, such as  
 is a ghost, cannot haue a figure. phantasma.  
 Here Tertullian expoundeth these words.  
 This is my body, by this that is figure  
 of my body. And by this reason proueth  
 our Sauour Christs bodie to be not  
*spectrum* or *phantasma* a ghost or phan-  
 tasticall body, as Marcion that monster  
 blasphemed, but a true body like vnto  
 ours, because the Sacrament is a figure  
 of it, which it could not be except it  
 were a true body. But y Papists doctrine  
 in this point sanoweth strongly of Mar-  
 tions blasphemie, for to say that Christs  
 body is in heauen and earth, yea and in  
 infinite places of y earth at one instant,  
 and that the natural real body of Christ  
 is vnder the formes of bread and wine,  
 with,

# A SERMON.

Epist. 57. ad  
Dardanum.

without any forme, quality, or quantity  
of a body without breadth, length, or  
thickness, what is this but to make it no  
true body as Martion did. And euen so  
S. Augustine intreating of Christs bodie  
saith: *Nā spatia locorum tolle corpori-*  
bus, *nusquē erunt, & quia nusquam erunt,*  
non erunt, *Tolle ipsa corpora qualitatibus*  
corporum, *non erit ubi sint, & ideo necesse*  
est *ut non sint.* .i. for take from bodie the  
spaces of place, & they shal be no where;  
and because they be no no where, they be  
not at al. Take the bodie from the qua-  
lities of bodie there can be no place  
where they may be and therfore it must  
of necessitie be that they be not. But the  
Papists attribute neither place nor qua-  
litie to Christs bodie in the sacrament, &  
therefore by S. Augustines iudgement  
they make it no body, and so as I said  
agree in one with that monster Marti-  
an. But to returne to my purpose and  
to shew that the fathers have expounded  
those words of our saviour Christ in  
that sense which I haue before declared.  
Augustine saith: I may expound that  
commaundement to be put in the signe,  
for our Lord did not doubt to say, This

Lib. cont. Adu-  
nantum Man-  
che. dist. cap. 1.

# A S E R M O N.

is my body: when he gaue a signe of his  
 bodie. Again he admitted him (Judas) In psal. 3.  
 to the feast wherein he commended and in 1. Cor. 11.  
 deliuered to his disciples a figure of his  
 bodie and blood. Ambrose saith: In ea-  
 ting and drinking we do signifie the bo-  
 die and blood of Christ which were offe-  
 red for vs. Againe, befoze Consecration  
 it is named an other kind, after Conse-  
 cration the bodie of Christ is signified.  
 The greake Fathers in like maner call  
 the sacrament a signe, figure, or token  
 of Christs body. Gregory Nazianze: how  
 dare he (which first hath not offered him-  
 selfe a liuely sacrifice) offer to God that  
 outward sacrifice, which is a signe or ex-  
 ample of those great mysteries: and the  
 like he hath in his oration vpon his sister  
 Eozgonia. Basile saith: he hath left vn-  
 to vs memorials or remembrances of  
 his passion by which comuneth saluati-  
 on, which according to his comman-  
 dement we propound vnto you. So  
 Theodoritus op. 3 Tell me therfoze, those  
 mysticall signes which of the priests bee  
 offered to God, of what things be they  
 signes? Eg. of the Lords bodie and blood.  
 Op. 3 of his true bodie or not of his true  
 bodie

In psal. 3.  
 in 1. Cor. 11.  
 66

De iis qui initi-  
 antur, cap. 9.  
 66

De Consecra.  
 dist. 3, cap. Re-  
 uera.  
 66

Apolog pag. 19  
 Ηεγάλων μου  
 σνε'ων αντι-  
 τυπον.  
 66

pag. 56.  
 In Canone li-  
 turgic.  
 66

ὑπομνήματα  
 το σωτηρι-  
 αυτε παδης.  
 66

Dialog. 2.  
 66

σ' μολα.  
 66



# A SERMON.

„ bodie or not of his true bodie: *Eg.* of his  
 „ true bodie *O. S.* verie wel, for an image  
 „ must haue a patterne whereof it is an  
*ἀρχέτυπον.* Image, euen as Painters also do imi-  
 „ tate nature, and paint the images of  
 „ these things that be seene. *Eg.* that is  
*ἀντίτυπον.* true *O. S.* if then the diuine mysteries be  
 „ signes or figures of a true bodie, the bo-  
 „ die of our Lord is yet a bodie, not chan-  
 „ ged into the nature of the godhead; but  
 „ replenished with diuine glory. So saith  
*Homil. 27.*  
*ἀντίτυπον.* Macarius: In the Church is offered  
 „ bread and wine, examples of his flesh  
 „ and blood. These places (that I alledge  
 „ no more) sufficiently shew that it was  
 „ not strange to the godlie fathers, to call  
 „ this sacrament a signe, token, figure, and  
 „ example of Christs bodie, and that they  
 „ vnderstood these words, This is my bo-  
 „ die, in that sense, the bread to be called  
 „ Christs bodie, because it is an holie  
 „ signe, example and pledge of Christs bo-  
 „ die offered vpon the crosse for vs.

Now although I may seeme to haue  
 sufficientlie spoken of the true sense and  
 meaning of these words This is my bo-  
 die, & withall to haue opened the true  
 doctrine of this sacrament: yet because  
 many

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many men be not as yet satisfied in this point, but the popish doctrine of Transubstantiation, and carnall presence of Christs bodie vnder the formes of bread and wine, sticketh still in their stomaks, I haue thought it very needfull further to prosecute this matter, and more particularly, and largely to confute the said errors, and to lay open the nakednesse and weaknesse of them. The false doctrine of the Papists, concerning their Transubstantiation, which they corruptly gather of those words of our Saviour Christ consisteth in two speciall points, the one, in that they say, that after the words of Consecration there remaineth no substance of bread and wine but onely the outward accidentes thereof, as whitenes, roundnes, &c. The other that the very naturall bodie of Christ, which was borne of the blessed virgin is there vnder the said formes of bread and wine. As touching y first, that there remaineth no substance of bread & wine. I say that this is contrary to the holy scriptures, contrary to the writings of the auncient godly fathers, contrarie to the iudgement of all our senses, contra-

# A SERMON.

Matth. 26. 29.

2. Cor. 10. 16.

De Consec. dist.  
2. cap. Ego Be-  
rengarius.

rie to the nature of a Sacrament, & last-  
ly such a doctrine as bringeth with it ma-  
ny absurdities. That it is contrary to  
y<sup>e</sup> scriptures I p<sup>ro</sup>ve it thus. Christ saith  
I wil drinke no more of the fruit of this  
vine, untill that day, that I shall drinke  
it with you new in the kingdome of my  
father. Our Saviour Christ heere spea-  
king of his supper and after his supper,  
callet<sup>h</sup> it the fruit of the vine, which is  
wine and not blood. S. Paul saith the  
bread which we break is it not the com-  
munion of the bodie of Christ? S. Paul  
here not onely saith that bread is the  
Communion of Christs body, but also  
saith. Which we breake. Now what do  
we breake? onely accidentes without a  
substance? that is an absurd follie: or doe  
we breake Christs body? as Pope Ni-  
colas with his counsell compelled that  
learned man Berengarius to affirme,  
but that is wicked blasphemie. There-  
fore it is manifest, that that which is  
broken is bread, and that bread bro-  
ken, is the communion of the bodie of  
Christ, that is (as I before declared) a  
Sacrament and pledge unto vs of our  
spirituall, and yet true and effectuall  
com



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communion with Christ Jesus. Again  
 S. Paul saith immediatly after: we that  
 are many, are one bread, and one bodie,  
 because we are all partakers of one  
 Bread. Again, as often as ye shall eat  
 this Bread, and drinke of this cuppe yee  
 shew the Lords death till he come. 20.  
 againe, whosoever shall eat this Bread  
 and drinke the cuppe of the Lord un-  
 worthely, shalbe guiltie of the body and  
 blood of the Lord: And again, let a man  
 therefore examine himself and so let him  
 eat of this bread and drinke of this cup.  
 Here Saint Paul five times calleth it  
 bread even when it is receiued and ea-  
 ten, therfore I conclude that it is bread.  
 But here the Papists come in with a  
 craftie caullation and think they haue  
 found a fine deuise to shift off these plain  
 words of the Apostle, they say that saint  
 Paul calleth it bread, because it was  
 bread, as Aarons rodde being turned in-  
 to a serpent, and being a serpent is cal-  
 led a rodde: Aarons rodde deuoured  
 their rodde. I aunswere first that they  
 compare things viterly unlike: for in the  
 Sacrament there must continue a simi-  
 litude and agreement betweene the signe

1. Cor. 10. 17.

1. Cor. 11. 26.

Exod. 7. 12.

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- and the thing signified, as before out of S. Augustine I declared, and therefore the substance of the signe must needs remaine, without which there can bee no such similitude. But in this matter there is no such agreement betweens the rodde and serpent, but rather bee cleane contrary, and therefore the reason of these two are not alike. Secondly I say, that because the conuersion of the rodde into a serpent was but temporall, & soz a short time to continue, Moses had good cause to call it a rodde, because thereunto it was straight wayes to be restozed, and in the nature of a rod to continue. Thirdly let the Papists shew that their bread is so turned into the bodie of Christ, as that rodde was into a serpent, and then they say something, other wayes they proue nothing. Lastly I may turne this Argument vpon their owne heads, that as Moses called the serpent a rodde, when it was not a rodde indeede but a serpent. So Christ called the bread his body, when it was not indeede naturally his bodie, but in substance bread, and by his ordinance a sacrament of his bodie. And as the Papists

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piffs will haue Saint Paul to call that  
 bread, which they say is not bread: so  
 why may not our saviour Christ call  
 that his bodie, which not properly but  
 sacramentally is his body. Thus I trust  
 this their cauillation is sufficiently con-  
 futed & that you plainly perceine that S.  
 Paul calleth it bread, because it is bread.  
 The which now I will proue by the  
 testimonies of the ancient fathers The-  
 odozitus beside that plaine place befoze  
 alledged, wher he saith that Christ hath  
 honored the visibible signes with the title  
 or name of his bodie & blood, not chaun-  
 ging the nature of them, but adding  
 grace to nature: hath a moze plaine and  
 pregnant place, whose words be these:  
 Thou art catched in thine owne snares,  
 for the mysticall signes after sanctifica-  
 tion or consecration, leaue not their pro-  
 per nature, but they remaine in their  
 former Substance, and figure, & kind,  
 and be visibible and tangible as they were  
 befoze, here not only Theodozitus plain  
 words do affirme the nature and sub-  
 stance of bread and wine to remaine af-  
 ter consecratiō, but also the whole drift  
 of the disputation, betwæne the true

Dialog. 2.

cc

cc

cc

Dialog. 2.

cc

cc

cc

cc

cc

cc

cc

περί τῆς οὐ-

σίας &c.

cc



# A SERMON.

Christian, & the Eutican heretike, tendeth to the same end. But if the doctrine of transubstantiation had beene then in the Church receiued, it had most fitly serued for the heretiks purpose, that as the bread after consecration, is turned into Christs body: so Christs bodie after the ascension is turned into the deitie, and so the heretike reasoneth but the true Christian answereth that he is catched in his own snare, for as bread and wine after consecration are not turned into Christs bodie and blood, but remaine in substance as they were before: so Christs bodie after his ascension is not turned into the deitie, but replenished with glorie and immortality.

Gelasius contra  
Eutichen.

Gelasius a Bishop of Rome writing against the same heretike Eutiches that Theodoritus did, and vsing the same reason, setteth downe the same doctrine in these words: *Certe Sacramenta &c.* Surely the sacraments of the bodie and blood of Christ, which we receiue are a diuine thing: and therefore by them wee be made partakers of the diuine nature, and yet it ceaseth not to be the substance or nature of bread and wine, and indeed

an

A SERMON.

an image and similitude of the bodie and blood of Christ is celebrated in the consecration of the mysteries &c. Chrysostome also writeth thus: *Sicut enim antequam sanctificetur panis &c.* For as before the bread is sanctified, we call it bread, but when the diuine grace hath sanctified it, by the meanes of the priest, it is in deed deliuered from the name of bread, and is counted worthy of the name of the lords bodie, although the nature of bread bee still continue in it, and is called not two bodies but one bodie, of the son &c. Both the words of Celasius, & Chrysostome, and also the drift of their discourses tending to the same end that Theodoritus doth, most plainly shew, that after consecration the substance of bread remaineth, even as after Christs ascension the substance of his true body continueth, or else these reasons taken from the sacrament do not only not make for them but directly against them, yea and plainly make for those heretikes whom they by these arguments seeke to confute.

Digen also saith: *Panis ille &c.* That bread which is sanctified by the word of God and prayer, according to the mate-

CC

66

CE

66

CC

66

66

CC

66

66

66

46

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riall substance which it hath goeth into  
 the belly, & is cast out into the draught,  
 but by the prayer which is ioyned to it,  
 according to the proportion of faith is  
 made profitable. By which it appeareth  
 that it is the substance of bread and not  
 Christs bodie (which were blaspheemie  
 to affirme) that is so cast out. Cyprian  
 saith: *Dedit dominus noster &c.* Our  
 Lord at the table whereat he did parti-  
 cipate his last feast with his disciples,  
 gaue with his own hands bread & wine,  
 but vpon the crosse he gaue his bodie to  
 be wounded by the hands of the souldi-  
 ers. Augustine also saith: *Quod videtur  
 panis est &c.* That which is seene is  
 bread, and the cuppe which our eyes  
 also do shew vnto vs &c. He saith it is  
 bread, and not seemeth or appeareth to  
 be bread. And in another place: *Spiritu-  
 aliter intelligite quod loquutus sum. Non hoc  
 corpus quod videtis manducaturi estis &c.*  
 .i. Spiritually vnderstand that which I  
 haue spoken. You shall not eate this bo-  
 die which you see, nor drinke that blood,  
 which they shall shed that crucifie mee.  
 I commend vnto you a certaine sacra-  
 ment, which being spiritually vnderstood  
 shall quicken you. For although it must  
 of

De vñtione  
Christmatis.

August. de con-  
secr. dist. 2. qui  
mandu.

August. in psal.  
98.



# A SERMON.

of necessity be visible celebrated, yet it must invisibly be understood. Iustinus Martyr saith: that the substance of the sacrament is turned into vs, and that thereby our flesh and blood is nourished. But it were a great absurdity to say that our flesh and blood is nourished of Christs bodie and blood conuerted into them. Therefore it is bread & wine which be turned into vs, and whereby we are nourished. By these places that I alledge no more it is as cleare as the sunne that the godly fathers did nothing at all doubt of this our doctrine, but were of this iudgement, that the substance of bread and wine remaine still in the sacrament. Now it followeth that I shew that this doctrine of the Papists is contrary to the nature of a sacrament, the which sufficiently appeareth, by that which is before declared, for I shewed that a sacrament consisteth of two things an earthly and an heavenly the signe & the thing signified, and that there must be a similitude and agrément betwene these two, or else (as I alledged out of Augustine) it can be no sacrament, for as bread and wine, feede, strengthen, and comfort mans heart and bodie: so

Iustinus Apol.

ἐξ ἡς αἷμα καὶ

σάρκες κατὰ

μεταβολὴν

πρόπονται.

Pag. 162.

Epist. 23.

## A SERMON.

Christs bodie and blood, feed, strengthen,  
 and comfort our soules. Now if there be  
 no bread nor wine, then it cannot feede,  
 strengthen, and comfort vs, and then it  
 hath no similitude and agreement with  
 Christs bodie and blood, and so by conse-  
 quent (according to Augustines iudge-  
 ment) it is no sacrament. And thus the  
 Papists striving through blinde igno-  
 rance, to take bread and wine from the  
 sacrament, do indeede take away the sa-  
 crament it self, and so haue nothing but  
 an Idole of their owne. Now it remai-  
 neth that I proue it to be contrarie to  
 iudgement of our senses, the which nee-  
 deth no proue: for who knoweth not,  
 that to the eye it is bread and wine, to  
 the taste it is bread and wine, to the  
 feeling and smelling it is bread and  
 wine, and not the body & blood of Christ.  
 Therefore I conclude that it is bread &  
 wine. But here me thinke I heare some  
 Papists exclaiming and saying, phy for  
 shame, that you should vsa such Argu-  
 ments, to measure these mysteries by  
 externall iudgement of our senses. I an-  
 swere that I am nothing at al ashamed  
 of this argument, seeing that the best di-  
 sputer that euer was in the world, and  
 that

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that most mightily maintained & truth,  
and confounded his aduersaries vsed  
the same, which was neither Chrysippus  
nor Aristotle, but Jesus Christ the son  
of God, for when he appeared after his  
resurrection to his disciples, and they  
were abashed & affraid, supposing they  
had seene a spirit, he said vnto them, why  
are ye troubled? & wherefore do doubts  
arise in your hearts: behold my hands &  
my foete: for it is I my self: Handle me  
and see: for a spirit hath not flesh and  
bones as yee see me haue. Here we see  
that our sauiour proueth by seeing and  
handling, his bodie to be no spirit, but a  
true bodie. The same reason doth Ter-  
tullian vse, against that monster Mar-  
tion of whom I before spake: his words  
be these: *Hic primum manus ei iniectas  
animaduertens, necesse habeo iam de sub-  
stantia eius corporali presumere, quod non  
possit phantasma credi, qui contactum &  
quidem violentia plenum detentus & cap-  
tus & ad precipitium vsque protractus ad-  
miserit.* I considering that heere first  
hands were laid vpon him (Christ) I  
must of necessitie determine of his Co-  
porall substance, that he cannot bee  
thought

Luke. 24. 37.  
Ioh. 20. 20.

27.

Lib. 4. aduers.  
Marcionem.

Luk. 4.



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thought to be a spirit or ghost, who being detained, and kept, and brought euen vnto the steppie place suffered himselfe so violently to be handled, and to that purpose immediatly after alledgeth a verse of Lucretius. *Tangere enim & tangi nisi corpus nulla potest res. i.* Nothing can touch and be touched but a bodie.

Therefore either our saviour Christ and Tertullian bled a reason that hath no reason, which I trust our aduersaries will not say, or else our reason is verie strong, that trie it by touching, seeing, & tasting and it will appeare to be bread. And so much the stronger is this reason, for that our said aduersaries cannot shew one example in all the scriptures, where one substance by Gods mighty power being changed into an other, there was not also an outward change of the qualities and properties thereof, to be discerned by the outward senses. As when Moses rodde was changed into a serpent, it was not onely in substance, but also in externall shew a serpent, so that Moses for feare fled from it. When the water in Egypt was turned into blood, it was blood not onely in substance, but also

Exod. 4. 3.

Exod. 7. 21.

## A S E R M O N.

also in external appearance to the eye & taste, so that the Egyptians could not drinke of it. When our saviour Christ had in Cana of Galile turned the water into wine, the gouernour of the feast as soon as he tasted it, perceiued it to be verie good wine. And therefore this should seeme to be very straunge, that here should be such a change or transubstantiation (as they terme it) of one thing into another, and no alteration of any outward qualittes to be discerned by the iudgement of the senses. This were contrarie to Gods working in all other myracles. So that it is hereby evident that this is no such myracle as they imagine, as also Augustine flatly affirmeth in his third Booke and 10. Chapt. of the Trinitie. And y same Augustine writing a particuler booke of all the myracles in the scriptures, maketh no mention at all hereof: by these reasons before alledged it both I trust plainly appeare that the substance of bread & wine in the sacrament do remaine and continue: well then say the Papists it is but bread, and we may receiue it as onely a peece of bread: Nay not so, we teach and beleeue,

John. 4. 9.

Aug. de mirabilibus Script.

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Iustinus Apog. 2  
Ireneus lib. 4.  
cap. 34.

believe, that it is not to compted nor received as common bread and wine, but a sacrament of Jesus Christ, a seale of Gods promises, yea and an effectual instrument of Gods grace, whereby Jesus Christ with his righteousness and all other benefits of his passion is offered vnto vs. And to make this matter more plaine by an example: euen as the Queenes maiesties seale ioyned to her Letters pattents, is in substance ware still, but yet not to be reputed as common ware, but to be reuerenced as her maiesties seale, and it and the said Letters pattents to the which it is ioyned carry a power with them, and be effectual instruments to conuey neuer so great a thing to vs, yea euen to bring vs pardon for our life, being condemned to die: euen so the promises of God and the sacraments annexed as scales thereunto, to be meanes to conueigh Jesus Christ vnto vs, and with him forgiveness of all our sinnes, and a free pardon from eternal death which we haue deserued. And therefore although bread and wine doe there remaine, as the substance of water doth in Baptisme (the other sacrament  
and



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and seal of Gods promise) continue: yet it is very reverently to be received, as a Sacramēt of Iesus Christ, and a pledge of our saluation in him. Now lastly that this doctrine of theirs draweth with it diuerse absurdities, hath partly already appeared. As for to say, that they breake not the substance of bread, but either onely accidents, or Christs bodie is an absurditie, to say that the accidents do hang in the aire, without any subiect, is, an absurditie: or to say that they bee in Christs bodie, is an other absurditie. To say that there is a conuersion and change of the substance, and none of the external qualities and properties is an absurdity and contrarie to all other myzacles in the Scriptures as befoze is declared. But of other absurdities which followe this absurd doctrine of transubstantiation I will hereafter by Gods grace intreate.

Now I come to the second error of the Papists, concerning the pzeence of the verie reall and naturall bodie of Iesus Christ, vnder those accidēces and formes of bread and wine, which I as-  
firme

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firme to be contrarie to the Articles of  
 our faith, to the holy scriptures, to the  
 sayings of the ancient fathers, and that  
 it bringeth with it sundrie absurdities.  
 First we beleue and confesse in the Ar-  
 ticles of our faith, that Christ is ascen-  
 ded into heauē, sitteth at the right hand  
 of God, & from thence shall come againe  
 to iudge the quicke and the dead. So in  
 the scriptures our Saviour Christ saith  
 the poore ye shal haue alwaies with you  
 but me ye shall not haue alwaies. A-  
 gaine, I came out from the father, and  
 came into the world: Againe, I leaue  
 the world and go to the father. Also he  
 saith, and now I am no more in the  
 world, but these are in the world: Pe-  
 ter also saith, that the heauen must con-  
 taine him, untill that all things be re-  
 stozed. But here the Papists haue an o-  
 ther shift, y<sup>e</sup> Christ is not here now vpon  
 earth in that visible maner, that he was  
 then. This is as much as if a mā should  
 say: I wil leaue this house, I wil abide  
 no more in this house, and yet he hideth  
 himselfe vnder some hangings that he is  
 not seene: doth that man say truely? or  
 is he not therefore in the house? yea but  
 they

Math. 26. 11.

Ioh. 16. 28.

Ioh. 17. 11.

Acts. 3. 21.

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they replie & say that our Saviour him-  
 selfe said. Behold I am with you to the Math. 28.  
 end of the world. I answer that our Sa-  
 uour Christ by his diuine nature and  
 godhead is with vs to p̄serue, direct  
 and comfort vs: but in respect of his bo-  
 die and humane nature which he took of  
 the blessed virgin, he is not nowe vpon  
 earth. And therefore our Saviour him-  
 self warneth vs to beware and take heed  
 of such false Prophets as say heere is  
 Christ, or there is Christ, he is in the de-  
 sert, or in secret places, and bid-  
 deth vs beleue them not, for (saith he)  
 as the lightning commeth out of y<sup>e</sup> East  
 and appeareth in the West, so shall also  
 the comming of the sonne of man be. As  
 though he should say, my comming shal  
 not be secret and inuisible vnder the  
 formes of bread and wine, but euen as  
 the lightning is visible and terrible to  
 the world, so shall my comming bee,  
 which then shalbe when I shall come in  
 maiestie, power, and glory to iudge the  
 quicke and the dead, vpon which words  
 S. Hierome writeth thus: *Stultum est*  
*itaque cum in paruo loco vel abscondito qua-*  
*erere, qui totius mundi lumen sit.* It is there-  
Math. 24. 23.  
26.  
27.

Hierom. in  
 Math. 24.



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foze a foolish thing to seek him in a small secreat place (such as is a pir) who is the light of the whole woꝛld. Chꝛist therefore in respect of his humanitie and bodie, is not to be sought oꝛ found vpon earth. But they replie that in as much as our sauitour Chꝛist is not onely man but also god, being Immanuel god with vs, and that these two natures being vnited in one person, & make one Chꝛist, therefore wheresoeuer is the one nature that is the deitie, there is the other viz. the humanitie. I answere that this followeth not, foꝛ although I confesse that to be most true of the vnitie of the two natures in one person: yet we must not with the heritike Eutiches confound those two natures, but acknowledge the seuerall properties apperteining to them to remaine distinct, and that they are to be distinguished of vs. In this sense Chꝛist said, The father is greater then I, the which is to be vnderstood in respect of his humanitie: foꝛ in respect of his deitie, he saith the father and I are one: and as S. Paul saith, he thought it no robbery to be equal with God. So in respect of his humanitie he confesseth himself to be

John. 14. 28.

Philip. 2. 6.

Mark. 13. 32.

## A S E R M O N.

he ignorant of the day of iudgement, but in respect of his godhead he knoweth all things. In respect of his manhood hee was subiect to infirmities, as hunger, wearinesse, yea and vnto death. but in respect of his deitie he was subiect to none of these, but was impassible, & immortal: So in respect of his manhood he was contained in place, and when hee was risen, the Angel said he is risen and is not here, but in respect of his godhead, he is in all places, the heauens of heauens do not contein him. So I conclude that in respect of his humaine nature & bodie as when he was in earth, he was not in heauen: so now being in heauen he is not vpon earth, and therefore in respect of his humain nature he said, me ye shal not haue alwayes, I leaue the world, I am no more in the world: and in respect of his deitie he said: behold I am with you to the end of the world. And yet I confesse that we may truely say that whole Iesus Christ God and man is with vs to the end of the world, *In unitate persone, non proprietate nature.* as St. Augustin saith, i. in unitie of person, not in propriety of nature: so if we consider

Math. 4. 3.  
Iohn. 4. 6.

1. King. 2. 27.

## A S E R M O N.

foze a foolish thing to seek him in a small secreat place (such as is a pir) who is the light of the whole world. Chzist therefore in respect of his humanitie and bodie, is not to be sought or found vpon earth. But they replie that in as much as our sauiour Chzist is not onely man but also god, being Immanuel god with vs, and that these two natures being vnited in one person, & make one Chzist, therefore wheresoeuer is the one nature that is the deitie, there is the other viz. the humanitie. I answere that this followeth not, for although I confesse that to be most true of the vnitng of the two natures in one person: yet we must not with the heritike Eutiches confound those two natures, but acknowledge the seuerall properties apperteining to them to remaine distinct, and that they are to be distinguished of vs. In this sense Chzist said, The father is greater then I, the which is to be vnderstood in respect of his humanitie: for in respect of his deitie, he saith the father and I are one: and as S. Paul saith, he thought it no robbery to be equal with God. So in respect of his humanitie he confesseth himself to be

John. 14. 28.

Philip. 2. 6.

Mark. 13. 32.



## A S E R M O N.

he ignorant of the day of iudgement, but in respect of his godhead he knoweth all things. In respect of his manhood hee was subiect to infirmities, as hunger, wearinesse, yea and vnto death. but in respect of his deitie he was subiect to none of these, but was impassible, & immortal: So in respect of his manhood he was contained in place, and when hee was risen, the Angel saith he is risen and is not here, but in respect of his godhead, he is in all places, the heauens of heauens do not contein him. So I conclude that in respect of his humaine nature & bodie as when he was in earth, he was not in heauen: so now being in heauen he is not vpon earth, and therefore in respect of his humaine nature he said, me ye shal not haue alwayes, I leaue the world, I am no more in the world: and in respect of his deitie he said: behold I am with you to the end of the world. And yet I confesse that we may truely say that whole Iesus Christ God and man is with vs to the end of the world, *In unitate personae, non proprietate naturae.* as S. Augustin saith, i. in vnitie of person, not in propriety of nature: for if we consider

Matth. 4. 3.

Iohn. 4. 6.

1. King. 8. 27.

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August. Epist. 57  
ad Dardanum.

August. in psal.  
127.

August. in Ioan.  
tract. 30.

August. in Ioan.  
tract. 50.

particularly his humaine nature that is  
not with vs. This doctrine the ancient  
fathers most plainly set forth, as Au-  
gustine: *Una enim persona deus & homo*  
&c. i. for he being God and man is one  
person, and both is one Christ Jesus,  
who is euery where in that he is God,  
but in heauen in that he is man. Againe  
*Ille absens est praesentia corporis, sed praesens*  
*vigore maiestatis.* i. he is absent in respect  
of the p[re]senc of his bodie, but p[re]sent  
by the power of his maiesty. And againe:  
*Sursum est dominus* &c. i. the Lord is a-  
boue, but also here is the Lord the truth:  
For the body of the Lord, wherein he did  
rise, can be but in one place, but his  
truth is disperled euery where. Againe:  
let good men also take this, and not bee  
carefull: for he spake of the p[re]senc of  
his bodie. for as touching his maiesty,  
his prouidence, his ineffable and inesti-  
mable grace, that is fulfilled which hee  
said, behold I am with you alwaies to  
the end of the world: But touching the  
flesh which the word took to it, touching  
that, by which he was borne of the vir-  
gine, apprehended of the Iewes, crucifi-  
ed vpon wood, taken from the crosse,  
wrapped

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wrapped in clothes, laid in the sepulchre  
 reueiled in the resurrection, ye shall not  
 alwayes haue him with you. Why? be-  
 cause he was conuersant with his disci-  
 ples 40. dayes in respect of his bodely  
 presence, & they waiting on him, seing  
 him, but not following him, he ascended  
 into heauen, and is not here: for he is  
 there, sitting at the right hand of the fa-  
 ther: and he is here, for he hath not left  
 vs by the presence of his maiestie &c. A-  
 gaine, Augustine saith: Christ accor-  
 ding to his corporall presence, could not  
 be at once in the sonne, in the moone, &  
 vpon the crosse. Vigilius a godly Bi-  
 shopp of Tridende and Martyr giueth  
 most plaine witnesse to this truth, say-  
 ing. *Nam vide miraculum, vide virius-*  
*que proprietatis mysterium, &c.* for see a  
 miracle, see the mysterie of the property  
 of both the natures. The sonne of God  
 according to his humanitie is gone from  
 vs according to his diuinitie he said vn-  
 to vs, Behold I am with you, alwayes  
 to the end of the world: if he be with  
 you, how doth he say, The day shal come  
 when ye shall desire to see one day of the  
 sonne of man, & you shall not see it. But

Contr. faustum.  
 lib. 20. cap. 21.

Lib. 1. cont.  
 Eutichen.



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„ both he is with vs, & he is not with you:  
 „ for whom he hath left, and from whom  
 „ he is departed in his humanitie, he hath  
 „ not left nor forsaken by his deitie: for by  
 „ the forme of a seruant, which he hath ta-  
 „ ken from vs into heauen, he is absent  
 „ from vs, but by the forme of God, which  
 „ both not depart from vs, he is present in  
 „ earth with vs: so he being one and the  
 „ same, is both present with vs, and ab-  
 „ sent from vs. And againe the same Eli-

Lib. 4. contr.  
 Eutichen.

„ gilius saith, *Deinde si verbi & carnis &c.*  
 „ Moreover if there be one nature of  
 „ the word and flesh, how commeth it to  
 „ passe, that the word being euerie where,  
 „ the flesh is not also founde to be euerie  
 „ where, for when it was in the earth, it  
 „ was not in heauen: and for that now  
 „ it is in heauen, it is not in earth, and  
 „ in so much it is not, that according to  
 „ it, wee looke for Christ to come from  
 „ heauen, whom according to the word,  
 „ we beleue to be with vs in the earth.  
 „ Therefore according to your doctrine,  
 „ either the word is contained in place  
 „ with y<sup>e</sup> flesh, or the flesh is euery where  
 „ with the word, seeing that one nature  
 „ receiueth not in it selfe any thing con-  
 „ trary

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trary and diuers. Hitherto Vigilius, whereby we may see how neere the papists ioine with that old heretical Abbot Eutiches condemned in the counsell of Calcidone, in confounding the properties of both natures, and holding that Christs flesh and body is at one instant both in heauen and earth and in infinit places of the earth. Therefore we are not to seeke our saviour Christ in earth, but we must be Eagles to soare vp by faith into heauen, and there to eat his flesh & drinke his blood. S. Paul exhorteth vs to seeke the things that be aboue, where Christ sitteth at the right hand of God: in which words he moueth vs to seeke the things that be there where Christ is, but Christ is aboue in heauen, therefore wee must seeke the things that be aboue in heauen and not the things that be vppon earth. But if Christ be vpon earth as the Papists teach, then either Pauls reason is not good, or we may seeke the things that be vppon earth, which he doth in expresse words forbid vs. But I will prosecute this matter no further, onely I will lay forth certaine absurdities that follow of

Coloss. 3. 1.

# A S E R M O N.

this grosse doctrine of Transubstantia-  
tion.

August. lib. 3. de  
doct. christ. cap.  
164

First, If Christs real and natural bo-  
dy be there vnder those formes of bread  
and wine as they teach, then we do with  
our mouthes receiue and eate the verie  
bodie of Christ, and drinke his blood, but  
this is not onely an absurditie, but also  
wickednesse and impietie as S. Augu-  
stine saith, whose words are worthy wel  
to be marked and considered. He giuing  
rules how to vnderstand the scriptures,  
amongst others giueth this for one. That  
if the scripture seeme either to command  
any thing that is euill and nought, or to  
forbid any thing that is good and profita-  
ble, then it is not a proper speech, but a  
figuratiue. The example that he brin-  
geth is this. Except ye eate the flesh of  
the sonne of man, and drinke his blood  
ye shall haue no life in you. He seemeth  
to command (saith he) a horrible and  
wicked thing. Therefore it is a figure,  
commaunding vs to communicate vpon  
the Lords passion, and sweetly and pro-  
fitably to liue vp in memozy, that his  
flesh was crucified and wounded for vs.  
In which words S. Augustine not onely



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ly condemneth, that grosse and Capernaicall eating and drinking of Christs flesh and blood, which the Papists imagine, but also sheweth what it is to eat his flesh and drinke his blood, even faithfully to beleue and acknowledge in our hearts, that his bodie was crucified and his blood shed vpon the crosse for vs. But Pope Nicolas with the Romane counsell enforcing that excellent learned mā Berengarius to recant, and denie the true doctrine which he had mainteyned, caused him to confesse (as appeareth in the Popes owne decrees) the very body of Christ in truth to be handled by the priests hands, and to be broken & torne by the teeth of the faithful. The which is so absurd and grosse that the very barbarous wziter of the glosse vpon that place, giueth warning warely and wisely to vnderstand Berengarius words, or else we may fall into greater heresie then he held.

De consec. dist.  
2. Ego Berengarius manibus sacerdot. frangi, & fidelium dentibus atteri.

An other absurditie is this, y if Christ naturall bodie be in the sacrament, then our saviour Christ did eat his owne body, for that our saviour Christ did cate the sacrament, doth appears by these his

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Math. 26.

Chrysost. in Mat.  
Homil. 83. de  
Consecr. dist. 2.  
cap. nec Moses.  
Et glos. in cap.  
in Christo.

words after supper. Verely I say vnto you, I will not henceforth drinke anie moze of the fruit of the vine &c. And as our Sauour vouchsafed to be baptized, that he might sanctifie Baptisme vnto vs, euen so he did receiue this sacrament also, to sanctifie it vnto vs, and thereby to assure vs the moze of our communion & fellowship with him. This both Chrysostom doth flatly affirm, and the papists themselves do not deny, but plainly confesse in these rude rimes without reason.

*Rex sedet in Cæna turba cinctus duodena.*

*Se tenet in manibus, se cibatur ipse cibo.*

The king sitting at his supper with his xii. Apostles helde himselfe in his hands, and fedde himselfe with the meat of himselfe.

Now whether this be not an absurditie, that our saviour Christ sitting with his disciples, did with his natural body, eate his naturall body, I will commit it to the conscience and iudgement of the godly to consider. And whether it must not hereof follow that he had two bodies, one an Actiue, that did eate, and another a passiue that was eaten.

3. An other absurditie hereof ensueth,  
that

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that whereas the papists teach y<sup>e</sup> Christs body is in the sacrament, being impassible, mortall, and glorified, contradictories must needs be affirmed at one instant vpon Christs bodie: for his body wherein he sate at the table with his disciples was visible, but the body in the sacrament invisible: that bodie was passible, this impassible: that subiect to death which shortly after died vpon the crosse: this not subiect to death. Now it can no more be, that Christs body at one instant, should be visible and invisible, passible, and impassible, subiect to death and not subiect to death: then it can be a bodie and no body. And therefore this is a foule absurditie.

Moreover for Christs body to be at one instant in heauen and earth and infinite places of the earth, is as I haue shewed, and proued before an absurdity. 4.

And that Christs bodie should bee in the Sacrament without any accidentes of a body, as form, figure, length, breadth, thickenesse, is as I touched before an absurditie. 5.

This doctrine bringeth an other absurdity, which they maintain: that wicked 6.



# A S E R M O N.

John. 6. 54.

56.

57.

August. in Ioh.  
tract. 26.

August. lib. 21.  
de imitat.  
Dei cap. 25.

ked men do eat the very body of Christ.  
Whereas Christ himselfe saith: whoso-  
euer eateth my flesh and drinketh my  
blood, hath eternall life, and I will raise  
him vp at the last day. And againe, he  
that eateth my flesh and drinketh my  
blood, dwelleth in me and I in him: hee  
that eateth me shal liue by me. But the  
wicked haue not eternall life, neither  
do they liue by Christ being deade in  
their sinnes. Therefore the wicked do  
not eat Christs flesh nor drink his blood.  
Augustine saith: *Huius rei sacramentum  
id est unitatis &c.* The sacrament of this  
thing, that is of the vnitie of Christs bo-  
die and blood is prepared in the Lords  
table, and receined of the Lords table,  
in some places euery day, in some at  
certaine times, of some men to life, of  
some to destruction. But the thing it  
selfe wherof it is a sacrament is destruc-  
tion to none, but life to euery one that  
is partaker of it. Again the same Augu-  
stine saith: *Non dicendum eum manduca-  
re corpus Christi, qui in corpore non est  
Christi.* i. we must not say that he doth  
eate the body of Christ, who is not in  
the body of Christ. And againe in the  
same

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same place. *Nec isti ergo dicendi sunt* Idem ibid.  
*manducare corpus Christi, quoniam nec in* “  
*membris computandi sunt Christi &c.* “  
 Therefore they are not to be said to eat “  
 the bodie of Christ, because they are not “  
 to be counted among the members of “  
 Christ, for not to speake of other things “  
 they cannot at one time be the members “  
 of Christ and the members of a harlot. ”  
 Origen saith: *Est verus cibus. i. that is* Orig. in Matth.  
 the true meate, which no wicked man 15.  
 can eate: for if a wicked man could eat ”  
 the body of Christ, it would not be wri- ”  
 ten, He that eateth this bread shall live ”  
 for ever. These places I do alledge to ”  
 confute not onely this absurd assertion,  
 but also that grosse doctrine of transub-  
 stantiation: for if the bread be so tran-  
 substantiated into Christs body (then  
 the wicked do eate Christs body: if the  
 wicked do not eat Christs body, (as by  
 the pꝛoofes before alledged doth plainly  
 appeare) then is there no such transub-  
 stantiation nor carnall pꝛesence as they  
 vainely imagine, and fallely affirme for  
 to be. But heere also they want not a  
 shift, which is, that the wicked doe eate  
 Christs flesh and drinke his blood but not  
 worthily

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1. Cor. XI. 27.

worthily. But I would haue them to  
proue that a man may eate Christs bo-  
die vnworthely. In deede I confesse that  
the wicked may vnworthely eat of this  
bread & drinke of this cuppe of the Lords,  
and be guilty of the bodie and blood of  
Christ, as S. Paul saith, because that  
through infidelitie they do reiect Iesus  
Christ offered therby. But that the wic-  
ked and reprobate be either worthely or  
vnworthely partakers of Iesus Christ,  
that I do deny. Yet to proue this shame-  
lesse assertion see how they be not asha-  
med willfully to corrupt the holy Scrip-  
tures.

Titul. 21. Arti. 1.  
de sumpt. Euch.

Bunderius a lying and false Frier, is  
not abashed thus to alledge S. Paules  
place which euen now I brought forth:  
*Multi enim indigne accipiunt de quibus  
ait Apostolus: Qui manducat carnem, &  
bibit calicem domini indigne iudicium sibi  
manducat & bibit. i.* For many do vn-  
worthely receiue of whom the Apostle  
speaketh. He that eateth the flesh and  
drinketh the cuppe of the Lord vnwor-  
thely, eateth & drinketh his owne dam-  
nation. Heere this deceitfull Frier for  
*panem* the bread putteth *carnem* the flesh  
that



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that whereas the Apostle saith, he that eateth this bread, and drinketh this cup &c. He maketh him to say, he that eateth the flesh and drinketh the cuppe of the Lord vnworthely: wherein you see how he altereth S. Pauls words and corrupteth the place. But no maruell for such shamelesse assertions, and corrupt doctrine, cannot be defended without shamelesse corrupting of the holy Scriptures. But they will say, the sense and meaning is all one: for he that eateth that bread, eateth Christs body. But that is the question, and therefore they vse a deceitfull Argument called *petitio principis*, taking that for graunted which is in question and is denied: for the bread is one thing, Christs bodie an other: And although we are not to seperate Christ from the sacrament, yet we ought not to confound them, but to distinguish betwene them: for even as the godly Fathers did teach touching the two natures of the deitie and humanity in our Saviour Christ, that they are neither to be distracted a sunder and seperated, as did Nestorius, nor the properties of them to be confounded, as did Eutiches: but

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but the said properties are to be distinguished. Euen so are we to deale in this matter of the sacrament, concerning the signe and thing signified, that neither they are to be distracted a sunder, & deuided: nor to be confounded together, but to be distinguished. The sign which is the bread and wine, are things visible and corruptible which wil in short time putrisie: Jesus Christ the thing signified, is to our outward eyes inuisible and is incorruptible. The bread and wine are vpon earth: Jesus Christ is in heauen at the right hand of God. The bread & wine are receiued with our mouthes, broken with our teeth, and feede our bodies: Jesus Christ is *sic digerendus* saith Tertullian receiued and eaten by faith, & feedeth our soules to liue to God eternally: The bread and wine are receiued of all both faithfull and vnfaithfull, goodly and wicked. Jesus Christ is onely receiued of them who be faithful, in whose hearts he dwelleth by faith. They that do eate the bread and wine do die, not onely this outward death, but also many die eternally: but he that eateth this bread that came downe from heauen  
which

Tertull. de resurrectione carnis.

1 phev. 3.

Iohn. 9. 51.

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which is Iesus Christ himselfe that line  
for ever. Thus a difference is to be put  
betwene the externall sacrament, and  
Iesus Christ of whom it is a Sacramēt.  
And yet we must not distract & seperate  
altogether Iesus Christ from the sacra-  
ment, but beleue that he is truely offe-  
red to all, and effectually receiued of  
those that be gods children, and haue a  
true faith, which is the very mouth of  
the soule, whereby they eat his flesh &  
drinke his blood, as Christ saith: I am Iohn. 6. 35.  
the bread of life, he that commeth to me  
shall neuer hunger, and he that belie-  
ueth in me shall neuer thirst.

Now I will onely shew briefly the  
vncertainty of this doctrin of Transub-  
stantiation, and so I will end this dis-  
course. Peter Lombard the master of the  
sentences writeth thus: *Si autem quari-*  
*tur qualis sit illa conuersio an formalis an*  
*substantialis, vel alterius generis, definire nō*  
*sufficio: formalem tamen non esse cogno-*  
*sco quia species quæ ante fuerant rema-*  
*nent.* If it be asked what kinde of con-  
uersion that is, whether formal or sub-  
stantiall, or of any other kind I am not  
able to define. But yet I know, that it

Lib. 4. dist. 11.  
cap. Si autem.

I

is



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22 is not a foymal conuerſion, becauſe that  
 22 the formes and thewes which were be-  
 22 fore do ſtill remaine. Afterward he ad-  
 22 deth: ſome think that it is a ſubſtanti-  
 22 conuerſion, ſaying that one ſubſtance is  
 22 ſo conuerted into an other ſubſtance, that  
 22 the one is eſſentially made the other, to  
 22 the which ſenſe the fore alledged autho-  
 22 rities do ſeeme to conſent. But ſome do  
 22 not graunt that the ſubſtance of bread,  
 22 is at any time made the fleſh of Chriſt.  
 22 Others do graunt, that that which was  
 22 bread or wine, after conſecration is the  
 22 body and blood of Chriſt: ſome doe ſay  
 22 thus, that that conuerſion is ſo to be vn-  
 22 derſtoode, that vnder thoſe accidences,  
 22 vnder which before was the ſubſtance of  
 22 bread and wine, after conſecration is the  
 ſubſtance of the body & blood: but others  
 haue thought that the ſubſtance of bread  
 and wine doe there remaine, and that  
 there alſo is the body and blood of Chriſt.  
 Witherto the maſter of all the Popiſh  
 ſchoolemen, whoſe booke of Sentences  
 was of ſuch credite and autority with  
 them that it was more read & expoun-  
 ded then the holy bible. Whereby we  
 may plainly ſee how vncertaine this  
 the

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their doctrine is, and what diuers opinions haue bene of it. So Gabriel Byell an other great scholeman writeth thus:

Gab. Biell in compo-  
sit. Canonis  
Missæ lect. 40.

*Quomodo ibi sit Christi corpus, an per con-  
uersionem alicuius in ipsum an sine conuer-  
sione incipiat enim corpus Christi cum pane,  
manentibus substantia & accidentibus pa-  
nis, non inuenitur expressum in canone Bi-  
blie. Unde de hoc antiquitus fuerunt diuer-*

*se opiniones.* How the body of Christ is  
there, whether by conuersion of some  
thing into it, or without conuersion,  
there beginne to the body of Christ with  
the bread, the substance and accidents  
of the bread remaining still, it is not  
found expressed in the canon of the  
bible. Whereupon in old time there  
were diuers opinions hereof. And after-  
ward he rehearseth foure. Besides this,  
what if John Fisher bishop of Roche-  
ster, a great patrone of the Pope and his  
doctrine, doe flatly confesse that this  
presence of Christs body and blood in the  
sacrament cannot be proued by the scrip-  
tures. Whose words be these, *Hactenus  
Matthews &c.* Whitherto Matthew who  
onely maketh mention of the new Tes-  
tament: neither is there any word here

Joh. Rosses.  
Episc. in defen-  
tio Regiæ asser-  
tionis cont. caps  
tinit. Babiloni-  
cam M. Lutheri  
N. 8. & O.

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„ set downe, whereby it may be pꝛoued  
 „ that in our masse, there is made a true  
 „ pꝛesence of Christs bodie and blood: for  
 „ although Christ made of the breade his  
 „ flesh, and of the wine his blood, it doth  
 „ not therefore follow, that we by vertue  
 „ of any woꝛd here set downe, can doe the  
 „ like, when we attempt the same. Again  
 „ he saith: *Non potest per ullam scripturam*  
 „ *probari &c.* It cannot be pꝛoued by any  
 „ scripture, that either a layman, or pꝛiest  
 „ as often as he attempteth the same, can  
 „ in like manner make of bread and wine  
 „ the bodie and blood of Christ, as Christ  
 „ himselfe made, seeing this is not contei-  
 „ ned in the scriptures. And again he con-  
 „ cludeth this matter thus: *Ex his opinor*  
 „ *&c.* By these things I suppose euery  
 „ man perceiueth that the certenty of this  
 „ matter depēdeth not so much of the gos-  
 „ pel, as of the vse and custome, which so  
 „ many ages hath bene commended vnto  
 „ vs from the verie first fathers. Here by  
 „ the iudgement of Bishop Fisher, this  
 „ doctrine of Transubstantiation and re-  
 „ all pꝛesence, dependeth not so much vpon  
 „ the Gospel, as vpon custome: & that  
 „ it cannot be pꝛoued by the Scriptures:  
 „ where



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Whereby we may see how uncertaine it  
is. So that we may say with Tertul-  
lian: *Nihil de eo constat, quia Scriptura* Lib. de carne  
Christi.  
*non exhibet.* We know nothing thereof,  
because the Scripture doth not shew it.

And againe: *Negat scriptura quod non* Lib. de mono-  
gamia.  
*notat.* The scripture doth deny that,

which it doth not expresse: wherefore  
let vs forsake this doubtful doctrine, yea  
this erroneous, absurd and false doctrine,  
and let vs embrace the truth before de-  
clared: let vs not seeke Christ here up-  
on earth, but let vs lift vp our hearts in-  
to heauen, & there by faith eate Christs  
blessed body that was offered, and drinke  
his precious blood shedde vpon the crosse  
for vs, to feede and nourish our soules to  
eternal life, which is not to be done car-  
nally, but spiritually, yet truly and ef-  
fectually. So let vs prepare our selues  
to come reuerently and worthely to this  
holy sacrament, the which that we may  
do: we ought as S. Paul exhorteth vs, 1. Cor. 11.  
to proue and examine our selues, and so  
to eat of this bread & drinke of this cuppe  
for he that eateth this bread, and drin-  
keth this cup of the Lord unworthely,  
eateth and drinketh his owne damna-  
tion.

# A S E R M O N.

on. We are therefore, not so much to  
examine others, which by confessions  
priests did in popery, as to try our selues  
& to cal our selues to account before god.  
First we must examine our own hearts,  
whether we embrace and beleue in our  
hearts the true doctrine of Jesus Christ  
satisfied vnto vs in y<sup>e</sup> scriptures, & sealed  
with y<sup>e</sup> blood of Christ: & chiefly whether  
we rest onely vpon the righteousness of  
Jesus Christ, and that we seeke our sal-  
uation onely in him, who is giuen of  
God, to be vnto vs wisdom, righteous-  
nes, sanctification and redemption, that  
he that reioyeth, may reioyce in the  
Lord. If we doe not vnfainedly yeld to  
this true doctrine, it is impossible, that  
we can be worthy receivers of this Sa-  
crament which (as I haue declared) is  
ordained and giuen vnto vs to seale and  
confirm the said true doctrine of our sal-  
uation onely by Jesus Christ crucified,  
vnto our hearts and consciences. And  
therefore if any that do not beleue with  
his heart, and confesse with his mouth  
this holy and heauenly doctrine, but be-  
ing still frozen in the dregges of wicked  
superstition and deceivable error, see-  
king

1. Cor. 1. 30.

## A SERMON.

King some part of saluation in mens me-  
 rits, and in their owne woꝝks, come to  
 receiue this holy myſtery and ſacramēt,  
 they cannot woꝝthely receiue it, but doth  
 moſt wickedly abuſe it. Doing in like  
 ſort, as if a man ſhould put her Maie-  
 ſties ſeale, to ſuch a writing as ſhe neuer  
 allowed, granted, noꝛ commanded,  
 but is directly cōtrary to her will & plea-  
 ſure, he that ſo bleth her ſeale, abuſeth  
 her maieſty, is a traitour, and deſerueth  
 to be hanged: euen ſo theſe men belea-  
 uing erronious and falſe doctrine, ſuch  
 as hath no warrant of Gods woꝝd, and  
 is iniurious to the death and paſſion of  
 Jeſus Chriſt the ſonne of God, whereof  
 this ſacrament is a ſeale: in receiuing  
 it doe horribly abuſe it, in making it a  
 ſeale of their damnable doctrine, and be  
 traitors to Jeſus Chriſt: and unleſſe  
 God in mercy graunt them repentance  
 will hang in hell foꝛ it. Wherefoꝛe ſuch  
 as profeſſe popery, oꝛ any other wicked  
 heretie, and will not reny and ſoꝛlake to  
 ſinne, are not to be admitted to receiue  
 this ſacrament, foꝛ if no ſtranger might  
 receiue the paſſeouer: the ſuch as be not  
 onely ſtrangers, but alſo enemies to

Exod. 12. 43.



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the trueth, are not to receive this our  
 pascouer, which is a sacrament of Je-  
 sus Christ, by whom we haue true de-  
 liuerance from eternall destruction and  
 damnation. They are therefore first to  
 be instructed diligently in the truth, the  
 which if they stubbornly withstand, they  
 ought seuerely by the magistrate to bee  
 punished, yea and generally al that are  
 to be receiued to communicate of this  
 holy sacrament are first to be catechised  
 and instructed in the true doctrine of sal-  
 uation, and are to be taught, what this  
 sacrament is, to what end it was orde-  
 ned, and what comfort, and spirituall  
 profit they are to receiue by it. So God  
 commaunded the Israelites to instruct  
 their children in the doctrine of the passe-  
 ouer, & to teach them the causes where-  
 fore it was ordeined, and appointed by  
 God. And we reade that when Josiah  
 did keepe that great pascouer, he com-  
 maunded the Priests both to sanctifie  
 themselves, & to prepare their brethren,  
 that they might do according to y<sup>e</sup> word  
 of the Lord by y<sup>e</sup> hand of Moses. Where-  
 fore both parents ought priuately to teach  
 their children, & ministers should pub-  
 likely

Exod. 11. 26.

2. Paralip. 35. 6.

# A S E R M O N.

likely instruct the people in all true doctrine, and diligently prepare them, that they come worthely to the receiuing of this holy sacrament. But these things are in a manner utterly neglected, for parents haue no care nor conscience of doing this duty which the Lord layeth vpon them, yea most be so blind and so ignorant themselves in gods truth, that they be neither able to instruct themselves, nor to teach others. Ministers for the most part neither preach, nor Catechise the people, but admit al hand ouer head to this holy sacrament, where by it is greatly profaned and abused. Some thinke it ynough sometimes to preach, but they neither catechise and instruct the people in the grounds, and principles of religion, nor priuately examine & prepare them to the worthy communicating of this holy mysterie and sacrament. And therefore the people come ignorantly and without knowledge vnto it, without the which the mind of man cannot be good as Salomon saith: and so most wickedly abuse it, and kindle gods wrath against them for it: Let therefore parents do this duetie, which God laieth

1. cor. 14. 34.

Proverb. 19. 2.

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Upon them in teaching their children & families the true knowledge of god, and the right vse of this sacrament. Let ministers both publikely preach Christs Gospel, and also perticularly catechise and instruct their people in the doctrine of saluation, and namely of this Sacrament, that they may reuerently & worthely for the strengthening of their faith & comfort of their consciences receiue it.

Exod. 13. 3.

Whereouer every man that cometh to the lords table must examine his own heart, whether he feele the same touched with true repentance, and an effectuall remorse for his manifold and heynous sinnes committed against Gods maiesty, for as the Israelites were with bitter herbs to eat their passeouer: so we ought to receiue this holy sacrament of Christs body and blood with bitter repentance for our manifold iniquities, being inwardly pricked in conscience, that we haue so grievously offended our gracious God, in doing such wicked things as he forbiddeth, and not doing those holy things that he commandeth vs, or not doing them in that pure sincere sort that he requireth of vs.

This



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This true repentance must bring with it, a true amendment and reformation of life, in forsaking such sin as we haue heretofore committed, and in indueing diligently to do those things, that we know to be good acceptable before God our Saviour. He that hath ben a swea-  
rer must sweare no more, but let his speech be yea yea, nay nay, lest he fall into condemnation, and he must vse his tongue not to blaspheme, but to glorifie Gods name, and to praise him for his mercies every morning renewed vnto him. If any haue bene a prophaneur of Gods Sabbath, a neglecter of gods seruice, and a contemner of his word: hee must forsake these finnes, he must sanctifie the Sabbath day, and consecrate it as glorious to the Lord, not doing his own wayes, nor seeking his owne will, nor speaking a vaine word, he must carefully serue God with a pure conscience, earnestly loue his holy word, and hunger after it, as his daily food. He that hath ben an adulterer or fornicator must flie and forsake this filthy sinne, & keepe the vessell of his body and soule in holiness and honour not in the lusts of concupiscence

James. 5. 12.

Lament. 3. 23.

Isai. 58. 13.

1. thess. 4. 4.

## A SERMON.

cupiscence as do the Gentiles that know not God. And if any come to this holy table like a filthy dogge before he haue bewailed vniuersally this his wickednesse, and if it be open, before he haue publikely shewed true tokens of his true repentance, and reconciled himself to the Church of God, he treadeth vnder his filthy feet & blood of Iesus Christ the sonne of God, and eateth and drinketh his owne damnation. Those that haue beene drunkards, ought to forsake this beastliness, and liue soberly and temperately in Gods feare, or els they in coming to this sacrament prouoke Gods anger and indignation against them, and so receiue it to their destruction.

But it is lamentable to see what infinite numbers of whomongers adulterers, incestious persons, drunkards, & such other filthy swine, without any signe of repentance or satisfaction to the Church of God by them offended, doe come and be receiued to the communicating of this holy sacrament.

Lastly we ought to examine our selues whether we liue in Christian loue

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loue and charitie one with an other 1. Cor. 13. 1.  
without which, though we speake with  
the mouth of men and angels and could  
moue mountaines, and did giue all our  
goods to the poore, yea and our bodies to  
be burned we be nothing, and without  
it, we can do nothing, that may be ac-  
ceptable befoze God, as our Saviour  
Christ teacheth vs in these words. If  
thou bring the gift or oblation to the al- Math. 5. 24.  
ter, and there remember that thy bro-  
ther hath ought against thee, leaue there  
thine offering befoze the altar, and goe  
thy way: first be reconciled to thy bro-  
ther, and then come and offer thy gift.  
Our Saviour Christ here speaking of  
the altar and oblations that were in the  
old law, doth teach vs, that we can do  
nothing acceptable to God, vnlesse we  
be truly reconciled to our brethren,  
and do sincerely loue them, euen as we  
desire God in Iesus Christ to loue vs.  
Therefore if we liue not in true bro-  
therly loue and charitie one with ano-  
ther, we cannot come worthely to this  
holy supper of our Lord Iesus Christ:  
for it is a sacrament of vnitie as Saint 1. Cor. 10. 17.  
Paul saith, we that are many, are one  
bread



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bread & one body, because we all are partakers of one bread. For even as we all eat of one bread, and drinke of one cup, so we declare and acknowledge thereby that we be all one in Christ Jesus, all members of one mysticall body, and all lynked together in brotherly love one with another. And as the bread is made of many graines knoden together, even so we ought all to be knit together in a holy profession of one truth, and in brotherly sincere love one to another, which must bring forth her fruits in humbling our selves one to another in the feare of God, in helping, comfortng and relieving one another &c. But lamentable it is to see how cold Christian charitie is waken, and how rare it is among men. All men seeke themselves, and their own priuat profit, and not the good and benefite of their brethren: we dispise and disdain one another: we seeke to exalt and aduance our selves one aboue another: by vsury, bribery, extortion, and oppression we pinch, bite, yea and denour one another. If these be our fruits, if thus we leade our liues, and yet come to communicate on this holy sacramēt,

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we prouoke gods fearefull vengeance a-  
gainst vs, fearefully foꝛ to plague vs.  
So Paul sheweth, that foꝛ the abusing  
of this sacrament at Cozinth, God had 1. Cor. 11. 30.  
so stricken them, that many were dead,  
and many weak and sicke among them.  
And whē I consider how horribly this  
holy Sacrament is abused among vs,  
how this pearle is cast befoꝛe swine, and  
ministered to all, without making any  
difference betwēne the cleane and vn-  
cleane, how ignorantly, vnreuerently  
and profanely it is receiued, I cannot  
but stand in terrour and horrour of gods  
fearefull plagues to come vpon vs, euen  
to the deppriuing vs, of the word of life,  
the Gospel of our saluation, and of this  
pretious pledge of our Redemption by  
Jesus Christ. Let vs therefore deare  
brethren, iudge our selues, that we be  
not iudged of the Lord our God, but let  
vs humble our selues vnder his mighty  
hand, let vs truely turne vnto him by  
vnfeined repentance, and amendment  
of life. Let vs with all reuerence come  
to this holy feast, vnfeinedly confessing  
our sinnes with an inward feeling of  
them, & remoꝛse of conscience foꝛ them,  
and

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2. Tim. 1. 15.

1. Cor. 8. 9.

Philip. 2. 7.

Gal. 3. 13. 15.

Gal. 2. 20.

& truly trusting in gods mercy through  
 Jesus Christ, who came into this world  
 to saue vs sinners: who became poore  
 to enrich vs: tooke vpon him the shape of  
 a seruant to purchase eternal freedome,  
 and libertie to vs: submitted himself to  
 shame, to procure enerlasting glorie to  
 vs: tooke vpon him the curse, to obtaine  
 the blessing of God for vs: finally suffer-  
 red death to giue eternall life vnto vs.  
 Thus when we come to receiue this sa-  
 crament, let vs thus declare the death of  
 our Lord Jesus Christ, & acknowledge  
 with heart and mouth, that the life wee  
 now liue in the flesh, we liue by the faith  
 of the sonne of God, who hath loued vs,  
 and giuen himselfe for vs. This is our  
 worthy receiuing of this holy mysterie,  
 euen effectually from our hearts to con-  
 fesse our owne vnworthinesse, and ear-  
 nestly to hunger for the righteousnesse  
 of Jesus Christ, which onely is able to  
 discharge our vnrightheousnesse. If there-  
 fore we do unfainedly confesse, our vn-  
 worthinesse and wickednesse, and (not  
 with a perfect faith, which no where is  
 to be found, and which if we had, wee  
 should haue no such neede of this sacra-  
 ment,



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ment, which is ordeyned to strengthen  
our faith and to be as it were a prop to  
uphold it) but with an unfained faith  
(as the Apostle termeth it) come vnto  
Christ Iesus, lay our sins vpon him, be-  
lieue that he hath made peace by y<sup>e</sup> blood  
of his crosse; & that by his stripes we be  
healed, if we do truly amend our sin-  
full liues, feeling the corruption that is  
in the world through lust, and purifie  
serue God with good consciences. And  
finally do reconcile our selues one to an  
other, and liue in brotherly loue and  
Christian charitie one with an other: in  
comming to this sacrament, we shall  
not onely lick the rocke, but also sucke  
the honey and Dile out of the same as S.  
Cyrian saith: we shall not onely eate  
*Panem domini*, the bread of the Lord  
as Iudas did: but also *Panem Do-*  
*minum*, that bread which is the Lord, as  
the other disciples of our sauiour Christ  
did: we shall not onely receiue these vi-  
sible elements of bread and wine, but  
also we shall eat Christs flesh and drinke  
his blood, he shall dwell in vs and we in  
him, and shall hereby more and more  
grow by in him, and be more and more

1. Tim. 1. 5.

Coloss. 1. 20.

1. Pet. 2. 24.

2. Pet. 1. 4.

Serm. de Cena  
Domini.

August. in Iohann.  
tract. 59.

Iohn. 6. 56.



assured

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assured of our saluation in him. These things the father of all mercie worke in vs, and continually increase in vs, to his owne glorie. and our eternall comfort and saluation through Iesus Christ our onely sauour & redeemer, to whom with the Father & the holy Ghost, be all praise, laud, and glorie now and for euer

Amen.

H O S E A. 14. 10.

Who is wise, and he shall vnderstand these things? and prudent and he shall know them? for the wayes of the Lord are vpright: and the iust shall walke in them: but the wicked shall fall therein.

L O N D O N.

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